EVANGELIUM REGNI.

A joyful MESSAGE OF THE KINGDOM.

Publiſhed by the holy Spirit of the love of Jeſus Chriſt, and ſent forth unto all Nations of people, which love the Truth in Jeſus Chriſt.

Set forth by *H. N.* and by him peruſed anew, and more diſtinctly declared.

Tranſlated out of Baſe-Almayn.

O, how lovely are the feet of the Meſſengers which publiſh the peace, preach good tidings, and evangelize the ſalvation! Iſa.52.b. Nah.2.a. Rom.10.c.

The Evangely of the Kingdom ſhall be preached unto the world, for a witneß unto all people: and then ſhall the end come. Matth.24. b.

I ſaw an angel flie thorow the midſt of heaven, having an everlaſting Evangely, to publiſh unto them which ſit and dwell upon the earth, namely, unto all heathen, generations, languages, and people. Apoc.14.a.

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Consider on the [a] Time O all yee People, which love the truth of Jesus Christ.

2 Presently in [b] this day of the love, and of the appearing [c] of the coming of our Lord Jesus Christ, in the Resurrection [d] of the dead (wherein the Law, the Prophets, and all that is written of Christ, becometh fulfilled) is this Joyfull Message of the Kingdom; out of the hearty mercifulness and love of God the Father; Evangelized unto us all, and sent especially, by the holy spirit of the love of Jesus Christ; unto all lovers of the Truth: as also [f] published in all the world, for a testimony unto all people, according to the scripture: To the stirring up of all understandings, unto the true knowledge of the godlines in Jesus Christ, and to an everlasting, concordable, and [g] stedfast peace upon the earth, according to the promises

3 Let every one respect well this [h] profered Grace: for even now in the last time, the Lord sendeth his Angel or Messenger before him, for [i] to prepare his way, and [k] to publish an everlasting evangelie unto all generations, languages and people, according to his promises, to the intent that they all should now withdraw them from the [l] iniquity, turn them to the family of the love of Jesus Christ, God his mercy seat, and even so to their preservation in the godlines; shew forth upright [m] aepentance for their sins: the [n] end shall come.

4 And albeit that we have set forth these present testimonies; O yee lovers of the truth of Jesus

[a] Eccle. 3. a.
Mat. 16 a.
[b] Psa. 118 c
[c] Mat. 24. cd
Luk. 17. c.
Acts 2. a.
[d] Esa. 26. c.
1 Cor. 15 f.
[e] Luk. 24. e
[f] Mat. 24. b
[g] Esa. 32. b
54. b. 57. b.
66. b.
2 Pet 3. b.
[h] 2 Cor. 6. a
[i] Heb. 12. b.
Mal. 3. 2.
[k] Mat. 11. b.
Mat 24 b
Apoc. 14. a.
[l] Esa. 1. c.
55 a.
Ezek. 18. c.
33. b.
[m] Mat. 3. 2.
Act. 2. d 3. c.
[n] Ezek. 7. a
1 Pet 4. a.

Christ; to an Evangelie of the Kingdome: and publish to a joyfulmessage, that the God of heaven hath shewed mercy on all people, for that they should repent them, and stand good-willing unto his requi-

o Mal. 4.a. *ring, declared his great o Day-light of the upright righteousnes; through us, his elected ones, in the world, out of heaven from his right-hand; and*

p Act. 17.d. *brought it over the whole earth, for to p judge the same with righteousnes, yet are not therefore these present testimonies, alone the Evangelie of the Kingdome, which was promised to be published in the world, and unto all people: but also all the Testimonies which the God of heaven hath brought forth through his holy ones, and through his elected Minister* H. N.

5 *For all those same, are also evangelical testimonies of the Kingdom, & of his declaring. All which testimonies are also new in the last time; held forth to a true glass of righteousnes, before the children of*

q Esa. 57.c. Luk. 2 b. Ephe. 2.c. *men, to an everlasting q peace upon earth, unto men which are good of will, according to the promises.*

6 *For that cause; O ye lovers of the truth; if yee now this day hear his voice, and that this grace and loue of God the Father, & Christ, become to your preservation in the godlines; proffered unto you, so harden r not then your hearts; that ye bide not without*

r Esa. 95.b. Heb. 3 b. 4.b *the rest of the Lord, which is prepared from the beginning, for the people of God, and for all repentant sinners, and is appeared now in the last time, according to the Scripture.*

Take it to heart.

A Joyfull

A Joyfull Meſſage of the Kingdom of God and CHRIST.

The Firſt CHAPTER.

HN Through the Grace [a] and mercy of God, and through the holy Spirit of the love of *Jeſus Chriſt*; [b] raiſed up by the higheſt God, from the death, according to the providence of God and his promiſes: anointed with the Holy Ghoſt, in the [d] old-age of the holy underſtanding of *Jeſus Chriſt*; [e] Godded with God in the ſpirit of his love: made heire with *Chriſt*. in the heavenly goods of the riches of God: illuminated in the ſpirit with the heavenly truth, the true [f] light of the perfect being: elected to a Miniſter of the gracious word (which is now in the laſt time raiſed up by God, [g] according to his promiſes) in the moſt holy ſervice of God,

[a] *1 Cor.* 3 15
[b] *Joh.* 6. *f.* *Act* 17. *d.* *Ephe.* 2. *a.* *Ro.* 8. *c. d.*
[d] *Eph.* 4 *b.*
[e] *Joh* 14. 17. *Apo.* 21. *a.*
[f] *John* 1. *a.* *1 Iohn* 1. *a.*
[g] *Jer.* 33. *b.*

h 1 Cor. 13. b. under the obedience of h his love, for i to
i Apoc. 14 a publiſh in the laſt time; out of the ſame
grace and hearty mercifulnes of God, and
through the ſame holy Spirit of the love of
Jeſus Chriſt; good tydings or a joyfull meſ-
ſage of the Kingdom of God, unto all people
k Eſa. 42. 61. a. which k ſit in darknes, and have a deſire or
longing after the true light, and to bring un-
to the beleevers, a great light of the true
being of *Jeſus Chriſt*, and the glorious day
of his godly cleernes: as alſo to expreſſe, that
God hath pitied the generations of mankind,
l Joh 14. b. and that *Jeſus Chriſt* hath not left us l as or-
m Joh. 3. 2. phanes: but as our faithfull Father; for to be-
n Eſa 11. 32. a. get us m anew, out of the ſafe-making water
Jer. 23. a. or doctrine of his ſervice, and out of his ho-
33. b. ly ſpirit of love, alſo n to judge us with his
righteouſneſs, and to bring us into his reſt;
is come againe unto us, according to his pro-
miſes, to the end that they all; which love
God and his righteouſnes, and *Chriſt* and his
upright being: might preſently enter into the
o Heb. 3. 4. a true o reſt, which God hath prepared from
p Mat. 25. d the beginning, for his elect; and p inherit
q Mat 5 a. the everlaſting life.
r Joh. 6. 7. d
Apo 2 b. 7. b 2 For that cauſe, all lovers of the truth, and
21. a. 22. b. all ſouls which q hunger and thirſt after the
righteouſnes, & become aſſembled obediently
unto the ſervice of the love of *Jeſus Chriſt*, ſhal
preſently, according to the word of the Lord;
eat of the r bread of life, and drinke out of the
drinke

fountain of living water, and become ſatisfied.

3 Unto the ſame God which hath prepared all this for us, and bringeth it to us, out of the boſom of his love, be laud, [r] honor, praiſe & thanks-giving for ever and ever. *Amen.* [r] *Rom* 11.

B. 4. UNto the lovers of the Truth, here and there, whereſoever or in what quarter of the world they dwell or have their abode: of what Nation and Religion ſoever they be, Chriſtians, Jews, Mahomites or Turks and heathen, with all divided people: [t] of what condition or dignity ſoever they be: Paſtors of the Religious, or Fourders of Religion: Underſtanding ones, or expert in the godly wiſdom: well learned, exerciſed & eloquent in the holy Scripture. High Magiſtrates, and renowned Potentates, noble of linage, rich or mighty of eſtate, rulers of commonalties, together with all people. Let every Nation then have among them, ſo many manner of grounds, beliefs, religions, ceremonies, and ſervices, as they will, wherein they love God his truth, and the righteouſnes. *Apo.* 4. *b.* 5. *b.* 7. *b.* B. *Superſcription.* [t] *Eccl.* 33. *b* *Apo.* 14. *a.*

5 The grace and peace, from God our Father: the refreſhing or [u] renewing of the minde, from the naked or [x] uncovered face of our Lord *Jeſus Chriſt*: & the [y] communalty of holy ones & their uniformity of being with the holy ſpirit of the love of *Jeſus Chriſt*, becommeth preſently publiſhed, proffered, and brought unto you: And to all the ſame, yee [u] *Rom.* 12. *a.* *Ephe.* 4. *c.* [x] 2 *Cor.* 3. *b.* *Eph.* 4. 5. *c.*

are alſo this day called and bidden: namely, yee all, which love the truth unto godlines, and have a deſire to do the will of the Lord, and to humble your ſelves obediently, to the ſervice of the love of *Jeſus Chriſt* and his requiring.

¶ 6. HAppy are they, which have now in this day, intended or minded the love and the peace. For in this ſelfe ſame day, ſhall now the good, with all the repentant ones, which ſtand good willing towards the good; become known and made manifeſt from the wicked, and from all unrepentant ones, wch have a deſire to the iniquity, and to the wicked and corrupted world, and they ſhall [z] ſeparate them the one from the other.

z *Mat.25.d*

7 For it ſhall now in this day, be ſeen and evidently perceived, that all good willing ones to to the good, ſhall aſſemble them unto the good, (namely to the communalty of the love, wherein the Lord hath manifeſted and ſet his light, and where his [a] Sun of righteouſnes, the true heavenly day-light, ſhineth) enter into [b] the reſt of the Lord, and obtaine the everlaſting godlineſs, and that they all which are evill of will, and hardned in the iniquity, ſhall make them up with their good thinking wiſdom, ther-againſt: and bring the eternall [c] damnation over themſelves, [d] like as there is written thereof.

a *Mal. 4. a.* b *Sap.3.a.* 5 *a.* *Heb.3.b* 4 *b* *Apo.21.a.* c *2 Pet.2.3.*

Therfore cometh there preſently great grace, unto

unto all good willing ones: [d] but unto them that refuse the grace, also are evill of will, and love the darkness [e] more then the light, great severity or indignation.

[d] *Rom.2.a.*

[e] *Ioh.3.b.*

9 For behold, in this present Day, the [f] glorious coming of our Lord *Jesus Christ*, wth the many thousands of his saints, becometh manifested: which hath set himselfe now upon the seat [g] of his Majesty, for to judge in this same day, which the Lord hath ordained or appointed; [h] the whole world with equity, and with faithfulnesse [i] and truth, according to his righteousnes.

[f] *Esa. 3.b.* *Mat.24.d.* *25.d.* *Iude 1.b.*

[g] *Esa.16.b.*

[h] *Act.17.d.*

[i] *Zach. 8.a.*

10 For that cause; O all yee which dwell upon the earth; fear now the Lord, the most highest: and give him alone, all honour, laud, and praise, [k] for the day of his judgement is now come, that it might now, in the same day of the true judgement of God and *Christ*; become [l] all fulfilled in *Christ*, whatsoever is written of him.

[k] *Apoc.14.b*

[l] *Luke.22.c*

11 OH, that they now all had such an heart, that they respected well this same day: submitted [m] them, with [n] humble and [o] single minded hearts; under the gracious hand of the Lord, and stood obediently and concordably [p] minded, to the holy and gracious word, so should then assuredly, every one right well perceive by experience, that God had opened now in the last time, a great door of grace, unto all faithfull and

D

[m] *1 Pet.5.a.*

[n] *Mat.11.a.*

[o] *Act.4.c.*

[p] *1 Cor.1.a.* *2 Cor.13.b.* *Phil 3.b.*

good

q *Apoc.12.b* good willing hearts, & declared and brought the ſalvation of the everlaſting life unto them, and that the ſame grace bideth altogether
r *Pro.1.c.* *Mat.7.25.b* *Eſa.59.b.* r cloſed to, before all f unbelievers of the word and his ſervice of love, before all wavering minded ones and decliners from the
f *Rom.2.2.* ſame ſervice, and before all ſuch as have neither luſt nor will, unto God, nor unto his
t *1 Cor.2.a.* love, the ſalvation of the everlaſting life t unknowne, and this Joyfull meſſage of the Kingdome (which is now in the laſt time,
u *Mat.24.b.* *Apo.14.a.* through the holy and gracious word; publiſhed u in all the world, before the deſtruc-
x *2 Pet.2,3 a.* tion or x periſhing of the wicked world; to an
y *Ap.7.21.a* everlaſting y reſt for all the children of God,
z *Eſa.29.b.* *Mat.11.13.* and to the preſervation of men, which hope on God) covered z or ſecret.

E 12 For, verily, if this Joyfull Meſſage of the Kingdom of *Chriſt*, which in his miſtery, is the perfect cleerneſſe of God, and the true
a *2 Cor.4.a.* light of *Chriſt* himſelf; be a covered or ſecret before any man: So is it then ſecret, before them that periſh, and are turned unto themſelves and their knowledge, as alſo are captived with the minds of the unbelieving world.

b *Rom.13.b* *Ephe.5.b.* 13 FOr that cauſe, O yee good willing hearts; b Awake now all out of the ſleep of your ſins: and hear and beleeve the out-flowing living voice of the love of *Jeſus Chriſt*, which *Chriſt* in this preſent day letteth be

be heard through his holy ſpirit, and elected Miniſter *H. N.* upon the earth.

14 Happy is he, that can now in this perilous time, indure the voice of the true light: alſo hearing the gracious word of the Lord, which becometh witneſſed forth, and adminiſtred with the ſame voice, [c] beleeveth it: and [d] hardneth nor depraveth not his heart, in this ſame day, but becometh aſſembled unto Chriſt, and unto the family of his love, *Amen.*

[c] *Joh.3.6.c.*
[d] *Pſal.95.b. Heb.3.b.*

The Second Chapter.

SEeing now then that out of God's grace; in this day of the godly love, the [a] miſtery of the heavenly Kingdome of God, his righteous [b] Judgement, and the coming of his *Chriſt* now in the laſt time; in the [c] Reſurrection of the dead, is declared unto me (as an elected [d] veſſel, houſe, [e] or dwelling of God) and given me to know or underſtand the ſame: and that I, through the ſervice of the love of *Jeſus Chriſt*; declare forth again the ſame myſtery of the riches of God, upon the earth: and miniſter the gracious and living word of the Lord (which I have received out of the true light and [f] heavenly *Jeruſalem*, to a [g] witnes of the truth, from the mouth of God himſelf) in his name and according to his will, to the preſervation and bleſſing of all gene-

[a] *Mat.1.b.*
[b] *Mat.25.d Act.16.17. d. Jude 1.b.*
[c] *Eze.37.b Joh.5.c. Rom.8.b. Phil.3.b.*
[d] *Act.9.b. Rom.9.c.*
[e] *Joh. 14.c. Apo.21.a.*
[f] *Eſa.2.a.*
[g] *Mat.4.a. Joh.15. c. Act. 1.a.*

generations of the earth, which beleeve theron, according to the promiſes: So were it likewiſe very meet and right, that they all
h *Amos* 5.*b.* *Mich.*2.*a.* *Mat.*24 *b.* 2 *Tim.*3.*a.* which will now bide preſerved in theſe h perilous times; i gave ear unto me, in the gracious word of my heavenly father: turned
i *Mat.*10 *c.* *Luk.* 10.*b.* their hearts, with all good willingneſſe to the love and her ſervice; unto the k obedi-
k 1 *Pet.*1.*b* ence of the gracious word: and ran not forth
l *Deut.*12.*a.* *Ier.*7.9.18. *b.* in ignorance, according to their l good-thinking or imagination of the knowledge: and that alſo they all, which hear to day this voice or witneſſing of the holy ſpirit of
m *Pſa* 95.*b.* *Heb.*3.*b.* love, m hardned not their hearts, nor yet took offence at the Miniſtration of the gracious word: but ſtood well-minded to the lovely and upright being of our Lord *Jeſus*
n *Ezc.* 36.*c* 2 *Cor.*7.*a.* *Chriſt*, and to his love: reſpected well this ſame day, to the n purging of their heart and minde: and even ſo entred with the children
o *Heb.*3.4 *b* of God; into the o reſt of the Lord.

2 Which reſt: even till unto this ſame day,
p *Heb.* 4. *b.* is p left unto the children of God, or reſerved for them, to the end that the ſame ſhould now in the laſt time be inherited, of all and in all them, that have minded the peace, and the upright amiable life.

B 3 FOr that cauſe, q awake now in the ſpi-
q *Ephe.*5.*b.* rit yee Lovers of the truth; and diligent-
r *Rom.*8.*b.* 1 *Cor.* 15.*c.* 1 *Theſ.* 4.*b.* ly ſearch or throughly meaſure this ſame ſpirit, which to the r making alive of all the dead

Dead that are [r] deceaſed in the Lord; is proceeded from God: and marvel not at any of this ſame, but [t] ſearch or ſcanne the Scripture, whether that it make not mention of the ſame.

[r] *Apo. 14.b.*
[t] *Joh. 5.e. Act. 17.b.*

4 But certes, this new miraculous work of God, whereof we witnes; hath God now in this his holy day of love, begunne or taken in hand with us, his elected ones, wherein the Scripture, becometh fulfilled in this preſent day like as there ſtandeth written.

5 Behold (ſaith the Lord) [u] I will doe a new thing, and it ſhall now appear; whereby yee ſhall well perceive, that I make ways, in the deſert, and rivers of water in the wilderneſſe.

[u] *Eſa. 43.b.c*

6 Again: [x] a ſpirit or wind ſhall blow forth from my face: and I will make wind.

[x] *Eſa. 57.b.*

7 Preſently hath the Lord prepared [y] his way in the deſert: and cauſed [z] a living River to run there-thorow, that all thirſty, [b] may drinke of the living waters.

[y] *Eſa. 40.a. 57.b. 62.b.*
[z] *Eſa. 35. 41 b 43.c. 44 a*

8 FOr aſmuch now, as that the River giveth forth her water abundantly? and that the [a] winde or Spirit of the Almighty bloweth: So cannot I refraine nor keep ſilence: but muſt needs, through the powers of the ſame; make manifeſt even out of burning love, the ſecret miſtery of God, which is given me [b] to underſtand

C

[a] *Joh 3 a.*

[b] *Mat. 13.b.*

out

out of the heavenly truth; in the obedience of the love of *Jeſus Chriſt*; unto the lovers of the truth, and unto the diligent ſearchers of the Scripture: as alſo expres or declare to them, the counſel and will of the moſt higheſt, with the accompliſhing of the ſervice in his Sanctuary (like as the Scripture ſpeaketh thereof) and witneſſe the ſame before their ears.

9 Whoſoever now therefore, ſeek the [c] Lord with whole heart, they ſhall now eaſily finde him, if ſo be that they [d] beleeve and obey the holy word of grace, [e] adminiſtred now in this preſent time.

[c] *Jer 29.b. Eccle.2.b.* [d] *Joh 3.b.c* [e] *Mat.24.e*

10 Unto all them that preſently knock, and would gladly be let in, through [f] the right door, for to [g] walke in the houſe of the Lord, it ſhall now [h] be opened, and they ſhall be let in. They ſhall alſo dwell with the Lord, and eat with *Chriſt* and his holy ones; the [i] bread of life which is come unto us from Heaven; in the [k] Kingdom of God the Father, the lovely heavenly being.

[f] *Joh. 10.a.* [g] *Pſal 5. 138.a.* [h] *Mat.7.a. Luk.11.a.* [i] *Joh.6.f. Apo.2.b.* [k] *Lu.14.22*

11 THerefore give eare now unto the word of the heavenly verity; O yee lovers of the truth: and hearken to mee now in this day, [l] yee great Lords or mighty of eſtate, and yee rulers of communalties; and let this ſame enter into your ears, all yee people. For I will make relation of the things that [m] are hidden before the world, and declare

[l] *Pſal.46.a. Pro 8.a. Eccl 33.b.* [m] *Mat.13.b Rom. 16.c.*

clare the ſame, from the beginning till unto this new or [m] laſt day, which is preſently appeared and come unto us, according to the Scripture. *Eph.3.2. Col.1.c. [m] Pſ.118.a. Jer.31.d. Joel 2.c. Act.2.a.b.*

The Third Chapter.

O *Sion*, [a] for thy ſake I will not keep ſilence, and for *Jeruſalems* ſake I will not leave off, untill that her righteouſneſſe riſe up, as a ſhining light or clerneſſe, and her ſalvation burn as a Creſſet, that the heathen may ſee thy righteouſneſſe, and all Kings thy glory *[a] Eſa. 62.a.*

2 For this is the day of thy glorifying, and of thy joyfulneſſe, O thou holy hill of *Sion*: and the day [b] wherin *Jeruſalem* becometh ſeen gliſtering, and where-over the Lord with his light and glory, will ſhine for evermore, according to the promiſes. *[b] Eſa.60.a.*

3 Now ſhall the Law be taught [c] out of *Sion*, and the word of the Lord witneſſed out of *Jeruſalem*. *[c] Eſa.2.a. Mich.4.a.*

4 For this is the day of promiſe, [d] the day which the Lord maketh: Let us now rejoyce, and be glad therein. *[d] Pſ.118.c.*

5 This is the day, in the which the Lord hath prepared his ſeat unto judgement, [e] that he might judge the earth with juſtice, and governe the people uprightly: and accompliſh therein, all which he hath ſpoken in times paſt, through the mouth of all his holy Prophets. *[e] Pſal. 9.a. 96.b 98.b. Eſa.2.a 5.a 11,12.a.16 b. 32.42.a. Jer.23.33.b Dan 2 c.7. Mal.4.a.*

6 There-

Mat.25.d. Act.17.d. B 6 Therefore take now good heed unto this day, to your Sanctification: and f learn therein, wiſdom, and holy underſtanding: and walk even ſo g in the light of the ſame, that yee may be able to endure, as children of the light of his cleernes, and the light of his lovelines, and h not ſtumble in the mid-day.

f Pro.2.4.a g Eph.5.a. Pſal.91.a. h Joh. 11.b.

7 In this day, ſaith the Lord; i I will not keep ſilence, but will cauſe my word to be heard continually therein, that the children of men run not forth any longer with k their good-thinking; according to the imagination of their knowledge.

i Pſa. 50.a. Eſa.55.a. k Jer.7.c.11 a.13.b.15.b

8 For out of this light of my holy day, ſhall my word, ſaith the Lord; l continually proceed, according to the truth, m that it may be heard, even unto the end of the world. And I will let the children of men ſee, how that they all [namely they that n hear nor beleeve not me and the ſervice of my holy word, under the obedience of my love; neither yet love my true being, nor ſtand ſubmitted to the ſame, for to become o planted thereinto] doe erre, in their wiſdom, and Scripture learnedneſſe, and p goe about with lies.

l Pſa.19.a. m Joh.3.b 8. a 12 c. o Joh. 15.a Rom.11.b. Eph.3.b. p Ier.8.a.

9 Behold; I, ſaith the Lord, will take in hand a wonderfull work; like as I have heretofore ſpoken thereof, through my ſervants the Prophets, and promiſed to perform the ſame. q Through which work of mine, ſaith

q Eſa.13. 32.a 43 c. 60 d Ier.23.33. c. Eze. 11.b. 36.37.b.c.

ſaith the Lord; the man which hungreth and thirſteth after the true Righteouſneſs, ſhall not be able to comfort himſelf any longer with lies, nor to put his truſt therein; neither yet ſhall the Scripture learned, or ſuch as ſet forth their own Opinions out of their own Spirit, drive or teach the People any longer according to their good thinking; but every one ſhall not chuſe but acknowledge, that my word is [r] the Truth and the Life.

10. For lo, I bring forth now my Day ſo clear, as [s] a light of my Glory to the Lighting of the whole World [t] with Righteouſneſs; my living Word, [v] as a true Bread of Life, to [x] the ſatisfying of all hungry ſouls; my true Being or Perfection, as a [y] Kingdom of Heaven, full of all lovelyneſs, pure beauty, and undiſturbable Powers; and my Service of Love, as a naked or uncovered Truth: All which is my Spirit, where through the Man is led [z] into all Truth; to the end, that now in this my holy day, [a] my Righteouſneſs might in the obedience of the requiring of my Love, break forth and obtain the Victory upon the Earth: and that all people may love the upright Righteouſneſs, and live peaceably in [b] all Love.

11. A Wake [c] now therefore, ye Lovers of the Truth; ſo ſhall *Chriſt* then illuminate you; Anoint your eys [d] with Ey-ſalve,

r. Ioh. 6. f. 14 2, 17. b.
s. Iſa. 60. 61. a.
t 2 Pet. 9. b.
u Ioh. 6. c.
x Matth. 5. a.
y. Apo. 12. 51. a
z. Ioh. 16. b
a. Iſa. 4. a. 11. b. 12. 2.
b. Eph. 4. a.
c. Eph. 5. b.
d Apo. 3. b.

and ye shall see the pure and glorious cleerness of this last or newest day, which God himself hath appointed or ordained, for to judge in the same [c] the compass of the Earth with Righteousness; that one Man *Jesus Christ*, in whom he hath decreed it: which holds forth the Belief before every one, inasmuch as God hath raised him from Death.

c Act. 17. d.

12. See, and consider; This is the Day of Renewing, the very newest Day; to the Honour and Glory of the supreme God: and to a great Joy and Gladness for us all, which love the Righteousness.

f Ps. 118. c.

13. Claps now your hands together with Joy; yea all which love the Righteousness, in the Peace of Christ: Sing and shout now unto God with a joyful noise.

g Psal. 47. 96

14. For the [h] Lord (the most highest) is terrible, and a great King on all the earth.

h Psa. 47. Ecc. 43. a.

15. For now in this Day of his Love, He hath prepared his [i] Seat unto Judgement, that the Earth [k] and the People should be judged uprightly.

i Ps. 9. 45. a. 93 a. Esa. 16. b.

k Psal. 96. 98.

16. From henceforth shall he (whom God hath foreseen and elected thereto) sit upon the Lord his seat; [l] which shall think upon Equity, and require Righteousness.

Isa. 32. 42. a. Ier. 23. a. 33. b.

l Ier. 23. a. 33. c.

17. Whose Seed, [m] the Lord shall make to endure for ever; and his Seat shall be like the Days of Heaven.

m Ps. 89. d.

18. Through

18. Through the ſame and his ſervice, the Righteous [n] ſhall now in this Day flouriſh like a Palm tree; He ſhall increaſe or grow up like a Cedar tree on *Libanus*. [n] Pſ. 92 b

19. And all they that are planted in the Houſe of the Lord, [o] ſhall wax green in the Courts of our God; and flouriſh or bloſſom in the old age of the holy underſtanding; as thoſe that are fat and luſty, or well prepared, for to publiſh that the Lord is juſt. [o] Pſ. 92. b.

20. Now ſhall [p] the Righteous ſee their Deſire, and rejoyce them; and all Unrighteouſneſs ſhall be compelled to ſtop his mouth in this day of the Glory of God. [E] [p] Pſ. 106. [c.]

21. For now in this Day, the [q] City of the Lord ſhall be builded in her old place or former eſtate; and the Temple of the Lord, or Tabernacle of his Dwelling, ſhall ſtand like as it ought to ſtand; namely, [r] inwardly in us, in the Being of the holy Spirit of *Jeſus Chriſt*. [q] Ier. 30. [d.] [r] Lu. 17. [c.] Iohn 14. 17.

22. Have now a good regard hereunto, Apo. 21. a ye wiſe and underſtanding ones, which receive the righteouſneſs into your Hearts; and ye all which daily ſearch the Scripture: and conſider, how that all what the Scripture ſaith, ſhall in ſuch wiſe become fulfilled or accompliſhed.

The IV. *Chapter.*

BEhold I declare unto you this day the ground of the ſcriptures; and will (in cleerneſs) recite unto you many Acts (or things chanced) of the ſecret Myſteries of God; and partly alſo of the Dealing of Man; beginning from the former Kingdom where-
a Gen. 2. a. in the Man was [a] ſet, till unto this laſt Day of the perfect glory of God: In the which the former Kingdom becometh declared and brought again (in all lovelineſs of the upright Being) unto the Man, according to the Promiſes.

2. From this former Kingdom (full of all Righteouſneſs, Love, Peace, and Amiableneſs) the man hath (from the Beginning) turned away his heart, and
b Gen. 3. Sap. 1. b. [b] fell away from, or was diſobedient unto the word of God; the upright life of his true light.

3. In which falling away of the man and in the turning unto himſelf, and unto his taken on darkneſs; it is become manifeſt and known that the man (which walketh therein and becometh not turned again unto his
c Joh. 15. a. 17. c. Eph. 3. b. 2 Pet. 1. a. [c] God; nor [c] incorporated into the true Chriſt of God) hath the
d Ier. 17. b. [d] moſt crafty and ſubtileſt heart among all that liveth and dwelleth upon the earth.

4. The which may now evidently be perceived

perceived by divers people, which vaunt or give forth themſelves for Chriſtians, and as illuminated Men, that[e] are Maſters of the Scripture, namely how crafty, ſubtil, and [f] perverſe of heart, and how [g] darkned in their underſtanding that they yet are.

e 1. Tim. 1.a, f Iſa. 1. a. 59.b Ier. 9.a.

5. And what a perverſe Nature they find oftentimes in them, that will I good willingly leave unto themſelves to conſider of; to the end that (if the Lord vouchſafed the ſame) they might judge themſelves therein; and even ſo underſtand or well perceive, that no man (how wiſe or underſtanding ſoever he be in the knowledge of the Scripture) can by any meanes comprehend or underſtand [h] the Wiſdom of God: nor yet [i] ſee, know, find, nor receive the Gifts of God, nor the powers of the holy Ghoſt, but onely they that ſtand good willingly and obediently [k] ſubmitted under the Word of life, which proceedeth and hath his outflowing from the quarter or place where the Sun (the true [l] day light of the moſt higheſt) ſhineth.

g Rom. 1. 11 b Eph. 2 .a. 4.b

h 1 Cor. 1.2.b i 1oh. 14. b. k 1. Reg. 15.b l 1 Pet. 1.b Iſa. 2 a. 60.a.

6 For that cauſe conſider now well on the State of men, and what a nature, love and being there is found by them; that being without the Communalty of the love, are (out of their own knowledge and Scripture learnedneſs) Judges of the Scripture, or that have taken the ſame upon them; ſo ſhall ye then

B

then certainly perceive, that all ſuch are yet
m Rom. 1 c. Eph. 2. a. 4. b. n 1. Cor. 12. a. Eph. 4. b. 5. c
m ſtrangers unto the holy Spirit of the love of *Jeſus Chriſt*: and that they all likewiſe are mingled with wylineſs, ſubtilty and falſhood; and are without the body n of *Chriſt*, or without the upright Chriſtianity.

7. If then theſe (which notwithſtanding ſeem to be wiſe and underſtanding, and can prate much of ſpiritual and heavenly things) be yet ſtrangers unto the holy ſpirit, and unto the true love, and utterly without the body of *Chriſt*, or the true Chriſtianity, and held Captive with a wicked nature; ſo conſider then how wide and far eſtranged that the
o Dam. 8. 9 c. Oze. 4. a. b. Mich. 7. a 4 Eſdr. 9. 12. 15, 14 15. 16.
brutiſh world, and all that are Enemies or Reſiſters of the Doctrine of love, muſt yet needs be from the ſame Chriſtian being; and with how many manner of falſhood and wicked nature they are yet held captive.

8. If ye now ponder this ſame according to the truth, and throughly meaſure it all by
Mat. 24. b 2 Theſſ. 2. a. b. 1 Tim. 4. a. 2 Tim. 3. 4. 2 Pet. 2. 3. a. p Gen. 6. b q Zep. 1. a
the being of upright Chriſtianity; ſo ſhall ye then verily begin well to perceive, that it is now the dangerous and horrible time of deſolation, whereof o the Scripture (in many places) witneſſeth: in which alſo few ſhall be ſaved or preſerved; for that all underſtanding hath now ſo utterly p corrupted his way in the knowledge, and cannot well therefore q ſubmit it ſelf ſingle mindedly

with

(with humbleneſs of heart) in all [r] obedience of the word, and Subjection unto the love, with us little ones, and God his elect. [r] 1 Pet. 1. b.

9. Whilſt we now daily perceive this ſame by the Children of men, and that we are (in theſe dangerous times) become great with child [s] with the word of life; and milch with [t] the breſts of the love, and of the holy underſtanding, for to give ſuck therewithal unto the young Children which is born out of the ſeed of the gracious Word, and his doctrine or teſtimonies; and out of the ſervice of the holy Spirit of the love, and to nouriſh them up unto the [u] old age of the holy underſtanding of *Chriſt*; ſo cometh now verily that wo upon us, whereof *Chriſt* hath heretofore [x] ſpoken: *wo unto them that are with child, and to them that give ſuck at that time*; &c. [s] 1 John 1. a. [t] Iſa. 66. b. [u] Eph. 4. b. [x] Mat. 24.

10. For we are great with child, [y] and cry aloud like unto a woman with child, when as ſhe at the time of her travel is ready to bring forth. [z] But who heareth us? or to whom is the arm of the Lord known? verily unto few: becauſe many of them are [a] wiſe in their own conceit, and will judge the godly truth out of their knowledge; or perſwade themſelves, that they (with their prudent underſtanding) [b] ſee rightly into all things: and for that cauſe need not to harken unto the word of grace (which God hath brought [y] Iſa. 26. b [z] Iſa. 53. a. Rom 10. b. [a] Iſa. 5. c. [b] Ier. 7. b [c] 8. a. 18. b.

unto us out of his true light, neither yet to humble them unto the ſervice of the ſame.

D 11. Oh, theſe Ignorances of the unwilling unto the gracious word, and his requiring (which we dayly ſee and hear by them) do work us very much wo, anguiſh, and ſorrow, in our hearts.

12. Therefore may we now in this perillous time rightly ſay, with the Prophet *Iſaiah, that it goeth alſo with us* (in the preſence of the Lord) *like* [c] *as with a woman with child,* which (through fear or ſmart) *cryeth out in her travel*: for we are with child, and travel in birth, and we are ſo full of anguiſh and wo, that we can ſcantly draw our breath.

c Iſa. 26. b.

13. Howbeit, although all this come upon us; and that we daily paſs thorow this ſame, and muſt be fain to indure or ſuffer much falſhood at our adverſaries hands, [d] yet cannot we therefore help the earth, for that the Inhabitors of the world will not fal down or humble themſelves; nor yet forſake or leave the falſhood of the unrepentant unregenerated men.

d Iſa. 26. b.

14. For that cauſe our hope ſtandeth now in this day very little, on many Inhabitors of the world: for of them there ſhall few come which ſhall mean or adjoyn them unto the love and the requiring of her ſervice, with all their heart; and yet many fewer, which ſhall [e] perſever therein unto the end. 15.

e Matth. 24. b.

15. Therefore hope we with joy, much more, on the appearing of the dead, [f]which dy in the Lord, or are dead in him; to wit, [g]that they in their Reſurrection from the death, ſhall livingly come before either meet with us. For all the dead of the Lord, or members of *Chriſt*, ſhall [h] now live, and riſe with their bodies; and we ſhall aſſemble us with them, and they with us (to one body in *Jeſus Cheiſt*) into one lovely being of the love, and be all together concordable in the love and peace of *Jeſus Chriſt*.

f Apo. 14. b.
g 1. Cor. 15 c.
1 Theſſ 4. b.
h Iſa 26. c Ezek. 37. b.

16. Behold ye dearly beloved; with theſe *E* ſhall our life and joy be, both now and for evermore. For we (which follow with them, the footſteps of *Chriſt*) ſhal in their appeaing or manifeſtation, [i]raign with the lamb (which hath made us Kings and Prieſts) upon earth.

i Apo. 4. b. 5. a. b.

17. This ſee and know we now nakedly and truly: Therefore have we (which are now in this day of love, adjoyned and incorporated into the body of *Chriſt*) here in our [k] Conſolation amoag each other, and ſee our Comfort much more, on the righteous which are dead, then on the living ungodly.

k 1 Theſſ. 4. b.

18. For this is now the day of the Glorious, pomp and tryumph of *Chriſt* in his coming, wherein *Chriſt* (to our conſolation) [l]meeteth us livingly and in glory, with his former Holy ones: and maketh manifeſt and

1 1 Theſſ. 4. b. 2 Theſſ. 1. b. Iud. 1. b.

bringeth

bringeth the word of the Lord, namely the
m Gen. 2. a. former Kingdom (full of all m beauty and
Apo. 21. a b. lovelyneſs) which God n hath prepared from
n Matth. 25. d. the beginning, for his elect, in his perfection,
and in his naked cleerneſs; and maketh us
heirs therein, together with all his holy ones.

19. In which Kingdom of everlaſting
perfection, all minds of pure hearts do dwell
o Iſa. 60. b Jer. 23. a. 33. b Mich. 4. a and live (o without fear) freely, lovely and
peaceably. Yea, therethrough becometh it
p 2 Theſſ. 1. b. preſently ſeen, how that the Lord p glorifieth
himſelf in his holy ones, and becometh wonderful in his believers.

F 20. Now (this paſſed over) we will declare
q Gen 3. a (from the q falling away or diſobedience of
the man forth) the earneſt love, which God
hath always (till unto this ſame day) ſhewed towards the man, through his elected miniſters, for to bring him again unto the heritable beauty of the former Kingdom, from which he hath turned him away; and how God in proceſs of time is approched neerer unto us in cleerneſs, with his true light, and hath now at the laſt (in the day of his love)
r Exod. 25. Heb. 9. b. c declared r the moſt holy of his tabernacle, in
his abſolute beauty and perfection, and
brought the ſame unto us, to the eſtabliſhing
of his promiſes.

21. What we had here more to ſay of
the former Kingdom and of his lovelyneſs,
beauty,

beauty, Garniſhing, and riches; and of the mans falling away, is nakedly expreſſed and declared, in the glaſs of righteouſneſs.

The V. Chapter.

BEhold and conſider ye dearly beloved, how that God (after the man's falling away) hath alwayes ſhewed his love on the man; and promiſed him even ſo (to the deſtroying of the ſin) to [a] ſet Enmity betwixt the Serpent (whoſe head is the ſin) and the woman (which conſented to the ſin) and betwixt the Serpents ſeed, and the Womans ſeed, to the treading down of the head of the Serpent: and how that the ſame promiſed Enmity againſt the ſin, and the ſinfull ſeed, had her beginning by the ſingle minded *Abel*; which *Abel* [b] offered up his willing gift or offering (out of a good heart) unto the God of heaven, and was ſlain by the wicked Nature of the ſin, through the hands of his Brother *Cain*; and how that *Seth* (after the death of *Abel*) was placed by God, [c] to be another ſeed in the place of *Abel*, to the eſtabliſhing of the foreſaid promiſe of God: as alſo how that *Seth* (which is the ſecond ſeed in the place of *Abel*) and his ſeed, is the right ſtock or linage, whereout the believers and Children of God (namely, all they that have been enemies unto the ſin) are born or brought forth, to the eſtabliſhing of the promiſes of God the Father.

A

a Gen. 3. b

b Gen. 4. a.

c Gen. 4. e

2. But

2. But all other people or Generations which were born upon the earth without the ſtock of *Seth*, and alſo they that walked not in the ſtate of *Abel* (according to the manner or ordinances of *Seth*) were not of the right ſtock of *Seth*: but they were forain branches, which turned them away therefrom, and were never prudent nor underſtanding in the godly wiſdom; but very well in their own ſelf knowledge and good-thinking, wherewith they turned unto themſelves: and forſook even ſo the upright Childiſhneſs and Simplicity, and the willing oblation or God ſervice of *Abel*.

3. [*Abel* ſignifieth unto us, *a breath*, or *a young manhood*: by whom there is yet no more prudence, then a breath of God, which proceedeth from God, and breatheth to God again. It ſignifieth alſo, *emptineſs*, or any what whereto there is not yet any thing added of the ordinance of the Lord. *Cain* ſignifieth unto us, a *poſſeſſion*, or one is poſſeſſed in bondſhip by the ſin, or is maſtered or overwon by the ſame, and applyeth him not according to the word nor law of the Lord. *Seth* ſignifieth unto us, *an ordinance or law*, which requireth the upright Righteouſneſs, and the entrance into the ſingle minded and upright being of *Abel*; which is an other ſeed or birth of God, that

is

is ordained or ſet for *Abel* (or in the place of the breath of God) and this is the true law of the Lord, wherethrough it is ſet or ordained, that the upright being of *Abel*, ſhould remain in memory, till unto the perfection of the upright being of God, which had gotten his beginning in *Abel*, after the mans faling away.]

4. Howbeit, although that many abode not (according to the example of the Simplicity of *Abel*) in the right ſtock and ordinance of *Seth*: but followed their own goodthinking; Yet hath there notwithſtanding always a ſeed which was the right ſtock of *Seth*, and had regard unto the ſimplicity of *Abel*; remained over, [d] which walked upright before God, till unto *Noah* [which name ſignifieth unto us, *a ceaſing* or *reſt*. B

[d] Gen. 5. e

5. This *Noah* [e] lived uprightly before God, and walked (with his whole houſehold) in the upright ways of his Fathers; but all other people (which were not of the houſe of *Noah*, or of the ſtock of *Seth*) forſook the [f] example of the ſimplicity of *Abel*, and alſo the right ordinance of the life, which was ſet or adjoyned thereunto, through the ſeed of *Seth*.

[e] Gen. 6. a

[f] Gen. 6. a. b.

6. Alſo they would not give any ear nor credit unto the word of truth, through the Preacher *Noah*, [g] for to turn them about to

[g] Matth. 18. a. Mark 9.

the

the State or simplicity of the child of *Abel*: by which occasion they could not enter into the rest, nor yet remaine alive with the righteous *Noah*.

h Gen. 6. 7.a. 7. Therefore hath God[h] extended his mercy upon *Noah*, and chosen him (with his houshold) to a remnant upon earth: and stretched out his indignation over all other people, whose hearts stood not submitted to i Mar. 18. the turning about,[i] to become as Children, nor to the word of truth.

k Gen. 6. 7.a. 8. And the Lord gathered together through *Noah*, all the[k] souls which should main alive, and they entred with *Noah* into the Ark of the Lord.

9. [Ark signifieth unto us a *Chist* or *Casket*, wherein one shuteth up somthing that he will keep close, or in secret.]

10. And all what remained without the Ark, that did the Lord cause to perish, through the *Deluge* or Universal floud which fell upon them, and took them quite l Gen. 7. b away: and so there came upon the earth, an end of all flesh. [*Deluge* signifieth unto us, *a pouring over with water.*]

11. Now when as *Noah* (with his houshold) was remained over, so were there m Gen. 5. a. b. 10. a. b. many[m] generations and people born upon the earth, out of the Children of *Noah*; for to repleniſh the earth again. But certain of the

the ſame generations, remained not (like unto *Sem*) in the right ſtock of *Noah* out of *Seth*: but brake or turned them off from the ſame, and from the ordinance and Doctrine of the ſame ſtock, and implanted them into a forrain ſtock: and practiſed even ſo (out of the ſubtill Induſtry of their forrain ſtock) [n] wilineſs, and craft or guile: like as the decliners always do, which turn them away from the ſtock or doctrine of their leader, and follow their own ſpirit. [n] Gen. 9. c

12. Theſe generations or progenies of *Noah*, multiplyed [o] them into many heathen or people, upon the earth. But many of them (which perſiſted not in the ſtock of *Noah* and *Sem*) have not underſtood the mind, councel, and word of the Lord; nor the miſtery of his work, much leſs then, eſſentially known the ſame; but have followed their own councel, mind, and will, according to the imagination of their good-thinking wiſdom. Wherethrough alſo they turned wholy and altogether to themſelves, and ſought not [p] to honour, to exalt, or magnifie any other thing, but themſelves, and their own name. [o] Gen. 10. a. b [p] Gen. 11. a.

13. Through which addicting of them unto their ſelfneſs, they practiſed their ſubtilty and ingeniouſneſs, purpoſing to ſet up a [q] memorial of their name; and would therefore make them a great ſtrength or fortreſs. [q] Gen. 11 a.

14. Now

14. Now when as they had mingled their underſtandings together hereunto, ſo begun they this work, with one manner of ſpeech, mind, and purpoſe; and they applyed them boldly thereunto, for to accomplish (in ſuch wiſe) the ſame: whoſe[r] purpoſe of work and one manner of ſpeech, the Lord (through his word) intangled; and ſcattered abroad the ſame people in all lands: and the place of their work was named *Babel* [which ſignifieth unto us, *confuſion*, or a *Commixture*, that is intangled with each other.]

r Gen. 11. c.

D 15. Behold ye dearly beloved; hereout may we perceive, which was the[s] ſeed of *Seth*, that upright ſtock. For all what deſired to honour and exalt God, and to magnifie his name, as alſo walked uprightly before God, in all reſpects like unto *Seth* (which is the ſecond ſeed in the place of *Abel*; that was the ſeed of *Seth*) according to the example of the ſimplicity of *Abel*, wherein God had a good pleaſure.

s Gen. 4. c.

16. But who ſo turned them away from the right ways, and loved themſelves, and their own honour, thoſe were fallen away [t] or broken off, from their upright ſtock, and became implanted into a forrain one: and brought forth a ſtrange ſeed, and ſtrange fruits: which ſtrange ſeed or fruits, God knew not.

t Rom. 11. c.

v Mat. 7. c.

17. But

17. But the right ſtock remained in his upright ſtate: whoſe ſeed like unto *Abel*, walked evermore uprightly before God: in ſuch wiſe, that God hath had there through continually a light in the ſtock of *Seth*; and the righteouſneſs a ſeed upon earth: which light of God, and ſeed of righteouſneſs, went not out, nor decayed, or failed not, but increaſed in more cleerneſs and perfecter righteouſneſs, till unto this perfect light and abſolute righteouſneſs, which is [x] the very like being of God himſelf.

[x] Ich 1.a Col.1.b Heb.1.a.

18. BEhold, In ſuch ſort hath this upright ſeed (in the light and righteouſneſs of his God) had his procreation, to righteouſneſs and life upon the earth; namely, [y] from *Seth* (the ſecond ſeed, in the place of *Abel*) [z] till unto *Noah* and *Sem*.

[y] Gen 4a. [z] Gen. 5. 9 e [a] Gen.11. b,c,21, a, 25.c [b] Gen.32. c,35.b [c] Gen.29. c,d,

19. From *Noah* and *Sem*, [a] until *Abraham Iſaac* and *Jacob*: which *Jacob* (whom [b] God named, *Iſrael*) begat the twelve [c] Fathers of *Iſrael*; out of the which, God [d] choſe him *Judah*.

[d] Gen.49. a [e] 1 Reg. 15. [f] 1 Eſd.3.

20. From *Judah* until [e] *David*, the King of *Iſrael* and *Judah*.

[g] a 2 Eſd 5.a 3 Eſd.4. 5.e.

21. From *David* the King, until [i] *Zorobabel*, in the Captivity of *Babylon*,

[g] Mat.1. b,c

22. From *Zorobabel*, until [g] *Joſeph*, which had a Virgin to wife (out of the ſame

Luk. 1.c, 2 b

ſtock of *David*) named, *Mary*; of whom JESUS CHRIST (the Conſummation of all the works of God, and the perfect light of the godly cleerneſs) was born or brought forth. Of this we will treat more [h] at large hereafter.

[h] Infra. 18.

23. WHat we now had here more to ſay of *Abel*, *Cain*, *Seth*, and *Noah*: and of the ſtock of the upright ſeed, of the multiplying of the heathen, and of the building of *Babel*; is declared in the *Glaſs of Righteouſneſs*.

The VI. Chapter.

A AMong all theſe generations, Nations, and people or heathen, which were ſprung out of the tribes of *Noah*; the upright ſtock of *Noah* and *Sem* hath always walked [a] uprightly before God.

[a] Gen 5. 9. a

2. Whoſe Children alſo went forth evermore in all Simplicity and righteouſneſs, according to the example of the ſimplicity of *Abel*, and after the manner of *Seth*, *Noah*, and *Sem*, [b] till unto *Abram* [which name ſignifieth unto us, *Old Father, or a glorious Father*, to wit, one which hath attained or is grown up to the [c] old age of the true and holy underſtanding, and therefore is meet to take him a wife, and to beget Children, for to nouriſh them up alſo, unto ſuch an old

[b] Gen. 31. b, 12. a

[c] Eph. 4. b

age

age, to the end that there might continually be found upright Fathers and Elders of the holy understanding; which multiplyed them into such an upright and holy generations, in all fruitulness to many thoulands) on the earth. *Abram* was also by the Lord named [d] *Abraham*; which signifieth unto us, *a Father of many people.*] [a] [d Gen. 17.]

3. [B] This *Abram* (which dwelled with his generations among the heathen, and lived and walked uprightly, according to the stock of his Fathers) was indued with understanding above (or more than) all other people or heathen; both in the godly wisdom, and in the heathenish prudence.

4. Whilst now his wisdom was born out of the right stock of *Seth*, *Noah* and *Sem*, and far excelled the wisdom of the world, or the understanding of the heathen; and that he even so had regard unto the upright being of God, and the simplicity of *Abel*; and walked in the upright righteousness of his Fathers: so was it also given [c] him to understand the secretness of the works of God; [b] Wherethrough he knew how to distinct or divide the form of the everlasting and unchangeable being of the supream Godhead, from the form of the elementish things: and the word which proceedeth, or hath his [c Gen. 28]

out flowing out of the living and almighty God, from the word of men, which proceedeth out of the mans ingeniouſnes or imagination of the knowledge.

5. In the ſame time of *Abraham* (the whileſt that he dwelled among the heathen) God had not upon earth any written ſervices or Ceremonies; nor Temple, or Tabernacle wrought with mens hands. And all generations of the earth, or heathen, which were not of the right ſtock of the holy Fathers, walked in the ſeperation from God, f in the curſing. And g God had compaſſion on all the generations of the earth, which for their ignorances cauſe, and eſtranging from God, muſt bear the curſing.

f Le. 26. b Deut. 27. 28. c
g Gen. 8. c

6. For that cauſe God choſe him *Abram*, and called h him out of the Nations of the Heathen, as the principalleſt among all people, (which was in the godly underſtanding, and in the ſimplicity of *Abel*, according to the manner or ordinance of *Seth*, *Noah*, and *Sem*) neereſt unto God, for to underſtand the Lord his word and will; through whom God would take in hand, and ſet forth ſome ſingular thing, to the bleſſing of al the generations of the Heathen.

h Gen. 12. a

7 And the Lord ſpake unto *Abram*: i *go out of thy Native Country, from thy kindred, and from thy Fathers houſe; and journey into*

i Gen. 12.

a

a land that I will ſhew thee. And I will make of thee a great people: I will bleſs thee and make thee a great Name; and thou ſhalt be a bleſſing: I will bleſs them, that bleſs thee; and curſe them, that curſe thee. For in thee ſhall all generations of the earth be bleſſed.

8. Conſider here now (ye beloved) how that the Lord calleth and leadeth the wiſdom of the holy underſtanding, out of the fooliſhneſs of the heathen; and his elected ſtock or upright Olive tree, out of all wild or unfruitfull Olive trees; for to plant the ſame, and his ſeed; in a good land, that it may continually bring forth convenient fruits unto the Lord; to the intent that the ſtrange ſprouts (grown out of the wilde Olive trees) might even ſo be cut off, and [k] graffed into this upright Olive tree; and bring forth good fruits out of the ſap or growing of the upright Olive tree. For in ſuchſort would God make *Abram* great, that he might alſo be named *Abraham*, and a father of many heathen, according to the promiſes.

k Rom. 11.c

9. Even thus doth the Scripture teſtifie unto us, that God himſelf would make *Abraham* great; and not that *Abraham* (in the promiſes which were made unto him) ſhould make himſelf great, or multiply him

D

into many people: but that it ſhould all come to paſs in ſuch wiſe as the Lord had promiſed him the ſame: like as there ſtandeth written: I (ſaith the Lord) [l] *will make of thee a great people. I will increaſe thy ſeed.* This is the Lord his own work, and not mans.

l Gen. 12. 13. b, 15. b, 17. 22. b.

10. Now when as *Abraham* had heard the word of the Lord, and underſtood the mind or will of God, ſo beleeved or truſted he the Lord in his word: [m] and that was counted unto him for righteouſneſs. For in all this ſame, *Abraham* ſtood wholy given over, and was with all ſingle mindedneſs, obedient unto the Lord in his requiring; without ſurmiſing any evil cogitations there over, or making any ſuſpition of the knowledge touching the ſame.

m Gen. 15. a, 22. b. Rom. 4. a Gal 3. a Iam. 2. c

The VII. Chapter.

A BUt when as now *Abraham* dwelled in the land, which the Lord had ſhewed him, and promiſed unto his ſeed, for an everlaſting poſſeſſion: and that the promiſes (to the Salvation of the heathen) were freely given unto him; ſo hath God furthermore (with his godly wiſdom) dealt very prudently with *Abraham* and his ſeed: that is, God hath at all times revealed unto *Abraham*, and to the right ſtock of his ſeed; in naked cleerneſs,

neſs, [a] how that he is an eternal and living God; and which are (according to the truth) his upright laws, Inſtitutions, and rites: and of what maner, or which is the upright [b] houſe, or the true Seat, Temple, or Tabernacle, for his holy dwelling. a Gen. 18. b Gen. 28. b, c,

2. Of which true Tabernacle, the Lord hath prepared or builded the forefront in his true being, to a dwelling for his glory, and to the bleſſing of all men; by the Fathers, *Abraham*, *Iſaac*, and *Jacob*, on the earth: namely in [c] the Circumciſion, which God hath ordained or ſet for an everlaſting covenant, between him and *Abraham*, and his ſeed. c Gen. 17. b

3. This true forefront of the Sanctuary of God, which God hath prepared or builded in his Covenant of Circumciſion, is the [d] true fear of God: through which fear of God, the foreskin of the ſinful fleſh was cut off, or laid away from the hearts of *Abraham*'s houſhold: and thus they became ſeperated from al iniquity, and from al diſorder of the heathen or uncircumciſed, for to ſerve even ſo the living God alone in his ſincere righteouſneſs and godlineſs. B d Ec. 9. 2. b, 19. b

4. For that cauſe, to the end that all they of *Abraham*'s houſhold, ſhould always ſerve the living God alone, in the fear of God; ſo was the Lord his true Covenant of Circum-

cision to an everlasting and stedfast covenant, made thus with *Abraham*, that the foreskin
e Gen.17. b of all e them that be born in the houshold of *Abraham*, and are manly, should be cut away from their flesh.

5. Behold, this Covenant of Circumcision, would God that *Abraham* and his seed after him should bear (to a Covenant of
f Gen.17. b God) f in their flesh for evermore.

6. And even so God made (through his Covenant of Circumcision) that there should be always a difference had and known betwixt *Abraham* and his seed, and the other heathen or uncircumcised people. Which Covenant of Circumcision God made with
g Gen.12. a *Abraham* when he had g called him out of
h Gen.17. a the heathenship, and shewed him the h land of promise, to an everlasting Inheritance for his seed, which should bear the same Covenant in their flesh.

C 7. VErily, this Covenant of God of the Circumcision (which God hath set for an everlasting Covenant betwix him, and *Abraham*, and his seed in their flesh)
i Deut.10 *Jer.4.a.* *Rom.2.c.* *Col.2.b.* *Phil.3.a* giveth us presently in this day a great cleerness of his true being of the upright Circumcision i in our hearts; and teacheth or sheweth
k 2 Cor.3. b us (the whilst we are captived with the heathenship, either implanted into the heathenship, and k bear yet the foreskin of the sinful flesh

fleſh before our hearts) the departing from all heatheniſh being, and from all [l] ungodlineſs, or uncircumciſion of all fleſhly minds: as alſo the entrance into the fear of God, whereout the right wiſdom doth ſpring: and how we ſhall go forth therein till unto the [m] mortifying of all fleſhly minds, through the [n] obedience of the requiring of the godly word and his ſervice.

l 2 Cor. 6. 7. a Apo. 18. a
m Rom. 6. a Col. 3. a
n 1 Pet. 1. b

8. This is verily the upright Circumciſion, which cometh to paſs [o] without the help of mens hands, and which is the everlaſting and ſtedfaſt Covenant, [p] between God and *Abraham* and his ſeed. Through which true circumciſion, the upright ſeed of *Abraham* (which is of the faith of *Abraham*) is eaſily to be known from the uncircumciſed heathen or unbeleevers.

o Col. 2. b
p Gen 17. b

9. For the right ſtock of the ſeed of *Abraham*, bear the ſame upright Circumciſion, for an everlaſting Covenant of their God, [q] in their fleſh: to a token and teſtimony of their upright Righteouſneſs; and alſo, that the God of *Abraham* is their God, and they his elected people.

q Gen. 17. b

10. HEre out may we perceive (ye beloved) that the [r] laying away of the ſin in the fleſh, is the upright Circumciſion which God regardeth: and that the ſame maketh the right difference betwixt the

D
r Deut. 10. b Ier. 4. a Col. 2. b

the circumciſed and uncircumciſed; or betwixt them that fear God, and them that fear not God. For they that fear not God, and are not of the right ſtock, or of the faith of *Abraham*; or elſe that have turned them away therefrom, and yet nevertheleſs [s] boaſt them to be the ſeed of *Abraham*, thoſe can well bear the circumciſion outwardly on their fleſh; but not (as *Abraham*) inwardly in the fleſh.

s Mar.3.b Iohn 8.d

11. Therefore there is not (as concerning the Righteouſneſs according to the inward man) any difference at all betwixt ſuch Circumciſed (which bear no more but the circumciſion outwardly on their fleſh) and the uncircumciſed heathen; but they are both alike [t] under the ſin.

t Rom.3. b

12. For the laying away of the ſin in the fleſh [v] (which is the upright Circumciſion) maketh unto us the right difference betwixt the ſeed of *Abraham*, and the brutiſh or Uncircumciſed Heathen, even as there is ſaid.

v Rom.2. 6.a Phil.3. a. Col.2.b, 3.a

13. Which Circumciſed of heart, bear God his true covenant of circumciſion [x] in their fleſh; and expreſs even ſo (through their upright Converſation in the [y] fear of God) that God hath [z] called them out of the heathenſhip, as alſo led them into the forefront of his true tabernacle, and planted them in his Sanctuary. 14. And

x Gen.17. b y Ecc.1.2. b z Gen.12. a

14. And this token of the true covenant of God, namely, the circumcision on the foreskin of the heart [which is the [a] laying away of the sin in the flesh] and the walking in the fear of God, is not left by the right seed of *Abraham*, but observed ([b] according to the word of the Lord) for evermore.

[a] Col. 2. b
[b] Gen. 17. b. 18. b

15. CONsider then, unto all those that are in such like of the right stock of *Abraham*, or of his seed and faith, and bide stedfast therein, it is given to understand [c] the mistery of the work of God, which God always taketh in hand and atchieveth with *Abraham*, and with his right seed of the belief. E

[c] Mat. 11. c, 13. b Luke 8. a

16. But unto them that are therewithout, and also unto all that fall away from the stock of *Abraham* or his belief, either turn them therefrom, and cleave unto any strange belief, which *Abraham* hath not known, or that bind themselves without the Righteousness of the faith of *Abraham* [d] on any self-wisdom, mens good thinking, Scripture learnedness, or on the Imagination of their own knowledge, [e] all things chance in similitudes, figures, or images, which they also honour, serve, and greatly esteem: but of the mystery of the true being, [f] they know not any thing at all.

[d] Esa. 5. c, 6. b Ier. 7. c, 11. a, 13. b 18 b 1 Cor. 1. b
[e] Mar. 13. b Act. 28. c
[f] 1 Cor. 2. b

17. There-

17. Therefore it is all unto them, a dark
g Iſa.28. 29.b Mat.13.b Apo.5.a ſpeech or Parable, g and a cloſed book, which no man (of all their wiſe Seers, nor Prophets, or Teachers) can read, much leſs underſtand, or comprehend the Contents of the ſame.

18. VVHat we had here more to ſay of the departing out of the heathenſhip, of the Gelatenheyt or free giving over of the upright Circumciſion of the forefront of the true Tabernacle of God, of the difference betwixt the ſeed of *Abraham* and the heathen, and of the cloſed book (which is a book of life) is rehearſed, with larger declaration, *in the Glaſs of Righteouſneſs.*

The VIII. Chapter.

A *Braham*, which was indued with underſtanding in the godly wiſdom, hath (to a memorial of the godly works of God, and of the things which are right and reaſonable to the Serviceableneſs of his houſhold, or of the poſterity after him) brought forth writings or letters, wherein he witneſſed or figured forth before them the righteouſneſs of the upright being, for a ſeal on their hearts; to his end, that the poſterity (the whilſt they were yet young in the holy underſtanding, and underſtood not the upright being)

being) might have the Lord his word, Inſtitutions, and rites, and the events or things chanched concerning his wonderful works, figured forth in the letter; and remember thoſe ſame: and might even ſo (with the ſervice of the letter) be ſerved, nouriſhed up, [a] and ſuſtained, in all good diſcipline, nurture and equity, [b] for to deal with that which is right and reaſonable; until that the [c] old age of the perfect wiſdom and Righteouſneſs came unto them: the which is the true light of *Chriſt*, or the heavenly truth, whereunto *Moſes*, the law, and the Prophets of God do lead, and which cometh unto al the elect of God (from on high) [d] in their ſpirit: wherein it is given unto them (as to the children of God) to underſtand [e] the myſtery of the works of God.

a Gal. 3. c, 4. a
b Gen. 18. b
c Ecc 6. b
Eph. 4. b.
d Rom 8. b
e Mar. 13. b
John 14. b
1 Cor. 2. b
f Iohn. 8. c
g Gen. 15. a

2. Therefore *Abraham* (which walked and lived in the light or [f] day of *Chriſt*, whereon all Scriptures given by inſpiration of God, do witneſs; and had a luſt unto the ſeed of promiſe, to the bleſſing of all generations of the earth) held [g] him ſtedfaſtly by the belief; the true Teſtament, whereout he hoped to obtain the ſeed of Promiſe, to the bleſſing of all generations of the earth.

3. Which true Teſtament, namely, the belief of the upright being of *Abraham* which alſo was *Abraham's* ſiſter, and [h] become

h Gen. 12. b, 16. 2. 20 a

come his wife) is named *Sara* [which name signifieth unto us, *a Lady, or a Princess which is free.*]

4. This *Sara* had a servetrice, which B was her own, or subject unto her [which is the Service, the Law, or Ordinance and the serviceable writing, or letter of the
i Gen. 16. a, b, Gal. 4. c belief of *Abraham.*] i Which Servetrice (through the belief of the true being) standeth serviceable, for to bring forth a serviceable seed unto the belief, whilst that she is yet closed or barren.

5. And this Servetrice [namely, the service of the belief of *Abraham*, or his law,
k Gal. 4. c either Ordinance] is also a k Testament of *Abraham*, which is called, the elders Testament, because the same is administred through the belief, out of the light of the true being; by the eldest in the holy understanding, and hath the foregoing in the Procreation out of the letter, and out of the obedience of the requiring of the serviceable doctrine: which
l Gal 3. c, 4. a, also l ceaseth, when as the belief bringeth forth out of the true light, which is the godly being it self: whereunto the service of the word and of the letter doth likewise
m Heb. 7. b m reach. Nevertheless, albeit that the service of the word and of the letter, reacheth to the belief and true light, yet appeareth not the righteousness out of the service of the letter,

nor

nor out of his Ordinance although notwithstanding the same be required therewithall, but [n] out of the belief.

[n] Rom.3. 4.b Gal. 2. b, 3.c,

6. This servetrice of *Sara*, was [o] named *Agar*, and she was a Servetrice out of *Egypt* (which signifieth unto us, *a woman coming on out of Strictness*, or *which is striking*.)

[o] Gen.16. a Gal.4.6.

7, But whilst that *Sara* (the belief of the true being of *Abraham*) was yet closed, and brought not forth (but was inclined thereunto) [p] so desired she *Abram* (namely the old Father in the holy understanding) that [a] he would joyn him unto *Agar*, her Servetrice: and she gave him *Agar* to wife, for that she might even so (out of her) obtain Children of the belief.

[p] Gen.16. a

8. *Abram* therefore joyned him unto *Agar*: and [q] *Agar* conceived or became with child, and brought forth a seed unto *Abraham*.

[q] Gen.16. a

9. BEhold, this was a seed of the Service; namely, of the unfree woman *Agar*: whereof [r] *Paul* maketh mention to the *Galathians*, how that *Agar* (in *Arabia*) is called *the Mount Sina*.

C

[r] Gen.16. a Gal.4.c

10. *Arabia* signifieth unto us, *a pledge* or *surety*, which standeth fast for that which is promised, until that the promise be fulfilled. *Sina* signifieth unto us, *Armour* or *a Shield*, wherewith one furnisheth him unto Battel,

Battel, when as he paſſeth thorow the way unto the reſt of the promiſes; and where-through one is ſuſtained againſt the enemies, and defended therewith, until that he come unto the place whereas he inheriteth the reſt, the peace, and all ſweetneſs of the land like as there is promiſed.

11. This Mount *Sina*, in *Arabia* (although it ſtretcheth even unto *Jeruſalem*) is[s] not free, with his Children; but the belief (the free hill within *Jeruſalem*) is free with his Children: for the believers (which are born out of the belief of the true being of *Abraham*, and[t] grown up in *Chriſt* in the holy and godly underſtanding) are the free[u] Children of the free woman, according to the Scripture.

s Gen. 4. c d

t Eph. 4. b

v Rom 8. c

u Gal. 4. c

12 But when as now the time was[x] come about, that the[x] fruit of the belief could live, ſo became *Sara* fruitful, and[y] brought forth unto *Abraham*, the true ſeed of promiſe, to the Bleſſing of all Generations of the earth.

x Gen. 18. b

y Gen. 21. a

Gal. 4. c

13. Now when this ſeed of the free woman was born, [z] then was the Servetrice with her ſeed thruſt out, or given leave to depart, as one, whoſe ſervice and ſeed was there no more needful to a ſervice or help of the belief; becauſe the upright ſeed was born out of the belief: and for that cauſe, the Servetrice

z Gen. 21. b

Servetrice with her ſeed, could have [a] no Portion or Coinheritance with the ſon of the free woman. [a] Gen. 21. b. Gal. 4. d

14. This ſeed (born of the free woman) was named [b] *Iſaac*, [which name ſignifieth unto us, *a laughing*:] *For* Sara [c] *laughed when as ſhe heard thet ſhe ſhould bear a Son.* [b] Gen. 21 a c Gen. 18. b.

15. CONſider here now the Miſtery of the Scripture, of theſe two women, and of either others ſervice and procreation. For behold, I declare unto you this day the truth, with naked ſpeeches, and [d] not in ſimilitudes or dark words; inaſmuch as that God and *Chriſt* (with his holy ones) is alſo declared (in the moſt holy) even ſo unto us. [d] Ioh. 16. c.

16. Where now then this ſeed of the true Teſtament (after the Accompliſhment of the foregoing ſerviceable Teſtament) is born or brought forth, even there is *Chriſt*, the belſſing, [e] the ſalvation, and the ſpirit of the Lord come: *and where the ſpirit of the Lord is,* [f] *there is freedom. He that hath ears to hear let him hear.* [e] Mat. 1. c 1 Cor. 1. c f 2 Cor. 3. b

17. WHat we had here more to ſay of the promiſes to *Abraham*, of *Sara* (the free woman) and of *Agar* (her ſervetrice) and of the ſeed of both their procreations, is declared in the *glaſs of Righteouſneſs*.

The IX. *Chapter.*

NOw when as *Isaac* (the upright ſtock of his Father *Abraham*) was grown up
a Eph.4. b. into a good [a] old age of the holy underſtanding, [b] ſo took he a wife unto him, named
b Gen.24. g,25.a *Rebecca* [which Name ſignifieth unto us, *one that ſetteth contention or debate.*] And
c Gen.25. c *Rebecca* conceived by *Isaac*, [c] and became with child with two Sons, which ſhe bare unto *Isaac*.

d Gen.25. c 2. He which ſhe firſt brought forth, [d] was named *Esau* [which name ſignifieth unto us,
e Gen.25. c *one that is working*: he is alſo named, [e] *Edom*: which ſignifieth unto us, *one that is earthly or bloudy.*] And this is the firſt born after the fleſh, of the ſeed of the promiſe.

3. Which firſt born may not inherit the heritage of the godly promiſes, nor the covenant which God maketh with his elected people.

4. Therefore God erecteth not his Covenant with him that is born after the fleſh, and is earthly or bloudy: but with him that is
f Ioh.3 a Rom. 8.b born after [f] the ſpirit, and is ſpiritual or heavenly. For that cauſe God hath a good pleaſure in the ſecond birth.

5. But the ſecond Son (which was the ſe-
g Gen.25. c,27.d cond born next unto *Esau* [g] was named *Iacob*

cob, [which name ſignifieth unto us, *one that treadeth under foot, and ſo keepeth the Victory.* He was alſo named h *Iſrael*; and ſignifieth unto us, *one that lordeth or ſurmounteth with God.*] h Gen. 32. c 35. b

6. Behold, this ſame which was born after the ſpirit, increaſed, and became prudent in the godly wiſdom and heavenly truth: and excelled *Eſau*, his brother, in prudence and holy underſtanding; and hath brought the earthly or bloudy being, under him: obtained the i bleſſing of his Father, and is become an heir in the promiſes of God, and in the teſtaments of his Fathers. B i Gen 27. c 29. d, 30.

7. VErily, theſe two ſorts of people or Procreations (namely *Eſau* and *Iacob*) which k *Rebecca* bare unto *Iſaac*, the ſeed of promiſe; and how that the greateſt l muſt ſerve the leſſer, make known unto us a great miſtery, to wit, that the Righteouſneſs of the law, with the great knowledge and diligent prudence of the fleſh, or of the earthly being (which becometh born out of the letter) ſhall ſerve the little m ſingle minded ſimplicity of *Chriſt*, (which becometh n born out of the ſpirit or heavenly being) and be wholy ſubject thereunto: namely, when as the ſpiritual birth hath (through the coming of *Chriſt*) gotten the dominion over the fleſh. k Gen. 25. c l Gen. 25. c m 1 Cor. 11. a n Ioh. 3. a Rom. 6. 8. b

C 8. We can also in the service of the gracious word under the obedience of the love, now openly feel and perceive these two births in our selves. For the first or foregoing birth, which (in the ministration of the gracious word) hath the foregoing by us, is the knowledge of God, and of his requiring, and of God his truth, spirit, or being, out of the letter or serviceable word, which stretcheth to the obedience and fulfilling of the requiring of the gracious word and his service of love: and the same knowledge which stretcheth to the said obedience, is the right knowledge of the man out of the flesh or letter; and that seed of Righteousnes, and his obedience, is the former seed of the law or ser-

o Ioh.3.a 1 Cor.15.c vice, o which becometh born according to the flesh, and hath no inheritance in the promises of the covenant of God the Father, nor in the Testament of the holy Elders or Fathers; for that same becometh fulfilled therein: and hath even so (in his service) the foregoing unto the Inheritance of the same Testaments in the very true being,

9. The second birth which appeareth thereafter (in the fulfilling or accomplishing

p Rom. 12.a Eph.4.c q Ioh.3.a, 1 Ioh.5.16 of the serviceable word, and of his requiring) by us in the p renewing of our spirit and mind, is the Godhead, the truth, q and spirit of God, or God his true being it self: yea,

the ſame ſpiritual heavenly being, is the [r] inheritance of all ſpiritual and heavenly goods, and the true ſeed of the belief, that becometh born in us, according to the ſpirit, and inheriteth the promiſes of the Covenant of God the Father. And theſe two births (the one [s] after the fleſh, and the other after the ſpirit) are both out of the ſeed of the promiſe, ſown, ingendred, or brought forth (in the letter, and through the letter of the adminiſtration of the holy word and heavenly underſtanding, or mind of the ſpiritual promiſes) in our memory, minds or thoughts.

[r] Rom. 8. b. 2 Cor. 3. b Rom. 8. b Eph. 1. b Col. 1. b.

[s] Rom. 8. [a]

10. But the knowledge of the letter, or the mind either [t] underſtanding of the fleſh out of the letter, and the obedience unto the ſame, appeareth firſt, and taketh the foregoing in birth: and diligently applieth it ſelf therein, for to inherit the bleſſing of the promiſes. And whenas now this foregoing birth (namely the knowledge of the letter, which ſtretcheth to the obedience and accompliſhment of the requiring of the gracious word and his ſervice of love) is become moving and forcible (to ſuch a diligency) in our minds and underſtandings, ſo inſpect and underſtand we then at the firſt, the teſtimonies of the ſpiritual and heavenly truth (which extend unto [v] ſpirit and life) none otherwiſe, but according to the fleſh: and [g]

[t] Rom. 8. [a] 1 Cor. 2. b

[v] Iohn. 6.

according to the minde of our flesh, do we also seek after the same, or apply us thereunto, for to obtain the same according to the flesh. And we suppose moreover, we shal in such wise inherit the blessing of the promises of *Christ*. And this is in the man, the knowledge of the letter, or [x] the mind of the flesh, which is named, [y] *Adam*, *Esau*, or *Edom*, and hath (out of the administration of the holy word) the foregoing of birth in us: and is the [z] knowledge of *Christ* after the flesh.

x Rom. 8. a. b.
y Gen. 5. 25. c. 1 Cor. 15. c
z 2 Cor. 5. b

11. Now whilst or in the mean time, that the first born (with his earthly and bloudy mind) is hunting after or labouring for the blessing of the promises of God and *Christ*, and yet notwithstanding inheriteth not the same, [a] so doth then the second born hold him in stilness: and (following the counsel of the wisdom) he obtaineth (through the prudence of the holy Ghost) the blessing of the promises of the seed of *Abraham*; as also the prevailing over the first or former born: and becometh even so the lord over the first born. And this is in the man, the mind or spirit of *Christ*, which is named, [b] *Jacob*. or *Israel*, which obtaineth at last the victory and the dominion with God, and also keepeth the same: And to have obtained the same second birth, is the [c] upright knowledge of *Christ* after the spirit.

a Gen 27. c. d
b Gen. 25. 27. 32. c, 35. b
c 2 Cor. 5. b.

12. See,

12. SEe, ye dearly beloved, and consider with ſpiritual underſtanding, the myſtery of theſe two Nativities or births; namely, the firſt (after the fleſh) earthly and bloudy: [d] the ſecond (after the ſpirit) ſpiritual and heavenly: [c] and, how that the underſtanding of the firſt birth, would (according to his fleſhly mind) [e] inherit the promiſes of *Chriſt*: and, how that the ſecond birth (which is not minded according to the fleſh, but according to the ſpirit of the heavenly truth) obtaineth the victory, beareth rule with God, and bringeth forth the name of [f] *Iſrael*, or *Chriſt* it ſelf.

d Gen. 25. c
e Gen. 27. b, c
f Gen. 32. 35. b

13. WHat we had here more to ſay of *Iſaac* (the ſeed of promiſe) of the birth of *Eſau* and *Jacob*, of the fleſhly and ſpiritual birth, and of the knowledge of *Chriſt* after the fleſh, and of the knowledge of him after the ſpirit, is (with larger Inſtruction) declared in the *Glaſs of Righteouſneſs*.

The X. Chapter.

A

IN *Acob* (the upright ſtock of his Fathers, *Iſaac* and *Abraham*) walked uprightly before God, in the ways of his Fathers: And [a] God was with him, and was his God, light, life, and cleerneſs, in all

a Gen. 28 b,

reſpects, even as God had been with *Abraham* and *Iſaac*.

2, And God made manifeſt himſelf unto this ſame *Jacob*, and ſhewed him in what manner the houſe or tabernacle of his dwelling is; [b] and gave unto him and his ſeed, the ſame promiſes which he had given and promiſed unto *Abraham* and *Iſaac*. And God erected his covenant with *Jacob*: therefore called *Jacob* the place wherein the Lord appeared unto them, [c] *Beth-el* [which name ſignifieth unto us, *an houſe of God.*]

b Gen. 28. 35.

c Gen. 28. c

3. Behold (ye dearly beloved) how cleerly the ſcripture expreſſeth unto us who are God's elected people, and the houſe [d] of his dwelling wherein he (as a living and glorious God) maketh manifeſt himſelf, letteth his word be heard, and eſtabliſheth his promiſes.

d Lev. 26. b. 2 Cor. 6. b Apo. 21. a

4. *Jacob* alſo won (with his ſervice) two wives, which were ſiſters germans. The eldeſt was named, *Lia* [which name ſignifieth unto us *a Labourice.*] This *Lia* had a Servetrice, which ſhe gave *Jacob* alſo to wife; and ſhe was named *Zilpha* [which ſignifieth unto us, *contempt.*]

e Gen. 29. c, d

5. The youngeſt was named, [f] *Rachel* [which name ſignifieth unto us, *a ſheep.*] This *Rachel* had a Servetrice, which was named, *Lilha*; which name ſignifieth unto us, *a woman which is humble or lowly*; which Servetrice

f Gen 29. d

Servetrice ſhe [g] gave *Jacob* to wife, for that ſhe (whilſt ſhe was cloſed) might through her Servetrice, bring forth Children unto *Jacob* her husband. [g] Gen. 30. a

6. THeſe four wives brought forth unto *Jacob*, [h] twelve Sons, out of which the twelve tribes of *Iſrael* are ſprung or come forth: and every Tribe was named, according to the name and ſtock of his Father. B [h] Gen. 29. d, 30. abc

7. *Lia* bare his firſt ſon, and called him [i] *Ruben*; and ſignifieth unto us, *a Son of the viſion.* [i] Gen. 29. d

8. Again *Lia* bare him his ſecond Son, and called him *Simeon*; and ſignifieth unto us, *harkning.*

9. Again *Lia* bare him his third Son, and called him *Levi*; and ſignifieth unto us, *adjoyned.*

10. Again *Lia* bare him his fourth Son, and called him *Juda*; and ſignifieth unto us, *a confeſſing, or thanksgiving.*

11. But *Bilha*, *Rachels* maid, bare him his fifth Son, and called him [k] *Dan*; and ſignifieth unto us, *a Judgement.* [k] Gen. 30. a

12. Again *Bilha* bare him his ſixth Son, and called him, *Nepthalim*; and ſignifieth unto us, *a making equal.*

13. Then *Zilpha*, *Lias* maid bare him his ſeventh [l] Son, and called him *Gad*; and ſignifieth [l] Gen. 30. b

signifieth unto us, *Prepared*, or *Girded up*.

14. Again *Zilpha* bare him his eight Son, and called him *Aser*; and signifieth unto us, *Salvation*, or *Blessedness*.

15. After that *Lia* bare him his ninth Son, and called him *Issachar*; and signifieth unto us, *a Reward*.

m Gen. 30. c. 16. Again *Lia* bare him his tenth [m] Son, and called him *Zabulon*; and signifieth unto us, *an Habitation*, or *Dwelling place*.

17. But *Rachel* bare him his eleventh Son, and called him *Joseph*; and signifieth unto us, *Perfection*: It signifieth also unto us, *Exalted*: as that the *Perfection* is worthy [n] to be a Ruler, and to govern Countries and People.

n Gen. 41. c.

o Gen. 35. c. 18. Again *Rachel* bare him his twelfth Son, and died, and [o] called him *Ben-noni*; and signifieth unto us, *a Son of Sorrow*. But *Jacob* his father called him *Ben-iamin*; and signifieth unto us, *A Son of the Right hand*.

p Gen. 46. 47. 19. MOreover *Jacob* with his whole house or Tribe, came to dwel in *Egypt*; which name signifieth unto us, *Strictness*, or *Heavinefs*; In which Land the Children of *Jacob* multiplied them into many people: And they had not any other Ceremonies, but such as had been by their Fathers, *Abraham*, *Isaac*, and *Jacob*; namely, the

the miniſtration of the Circumciſion. Which Circumciſion they bare (for a Covenant of God) in their fleſh) to a true ſigne that they were God's elected people, and did bear the laying away of the ſin in their fleſh.

20. But whenas now theſe Tribes of *Iſrael* (in *Egypt*) multiplyed them exceedingly, and became great and mighty of People; ſo reigned the king of *Egypt* over them with injuſtice; and this king of *Egypt* was named *Pharao*; which name ſignifieth unto us, *One that is making naked* or *waſting*. q Exod. 1. a, b,

21. NOw whilſt that theſe Tribes of *Jacob* were (by the king *Pharao*) ſore afflicted in the land of *Egypt*, and overlorded with injuſtice, ſo cryed they unto the God of their Fathers; And the Lord remembred his Covenant which he had made with *Abraham*, to wit, That he would be a Judge over the ſeed of *Abraham*, in the land wherein they were oppreſſed. And he had compaſſion on the miſery of the children of *Jacob*; and choſe them out (from among themſelves) one man of the Tribe of *Levi*, named *Moſes*; which name ſignifieth unto us, *Fetched*, or *taken up out of the Waters*; Through whom God would lead his People out of *Egypt*, and releaſe them from the violent power of *Pharao*. r Exod. 2. c, s Gen. 15. b, Exod. 3. a, Acts 7. d, t Exod. 3. a,

22. And the Lord called this ſame *Moſes* unto

u Exod.3 a, b. unto him, and u ſent him unto the children of *Iſrael*; and cauſed him to publiſh unto them the grace of the God of their Fathers; and that the ſame God would lead them out of the Strictneſs, deliver them from the violence of *Pharao*, and bring them into a good land that floweth with milk and honey.

23. Moreover the Lord prepared *Moſes* an helper, which ſhould witneſs and manifeſt the word of *Moſes* before the children of *Iſrael*, and before *Pharao* king of *Egypt*; which

x Exod.4 b.cxl.5.a, x was alſo of the Tribe of *Levi*, and *Moſes* brother, named *Aaron*; which name ſignifieth unto us, *a Doctrine*, or *an hill whereout Doctrine is received*, or *that is Teaching*.

24. And the Lord wrought many ſignes

y Exod.7 8,9,10. and wonders in the land of *Egypt*, y in the preſence of *Pharao*, and of the children of *Iſrael*; but before *Pharao*, to the hardning of his heart; and before the children of *Iſrael*, that they ſhould believe the God of their Fathers, underſtand and know the power of his wonderful works, and humble them under him and his Word (which was ſhewed unto them by *Moſes* and *Aaron*, out of the living word of the God of heaven) as alſo be obedient unto the ſame.

25. All this wrought the Lord among the children of *Iſrael*, through *Moſes* and *Aaron*, to the end that they ſhould witneſs and ſet forth

forth the Lord's word and will, with his Inſtitutions and Rites, before the children of *Iſrael*.

26. BUt whilſt now the children of *Iſrael* had not any further ſight nor knowledge of the houſe or tabernacle of the Lord, then of the [z] Fear of God; the beginning or forefront of God his true Tabernacle; and did bear the [a] Circumciſion for a ſigne of the true Covenant of God (that they were the Lord's people, and feared the living God) in their fleſh, and were not yet entred into the Holy of the true Tabernacle of God; ſo would God declare the Holy by them, and bring them therein; and even ſo build among them the Holy of his Sanctuary or true Tabernacle (to a great name of his glory, and to the bleſſing and ſalvation of his people) alſo upon the earth. [b] Therefore God cauſed ſome better and godlyer thing to be publiſhed (through *Moſes*) unto his people, then that wherein they ſtood comprehended; to the end that they ſhould ſet their hope thereon, and even ſo (for to obtain the Reſt) be obedient unto the word of the Lord; as alſo (to their releaſing from the violence of *Pharaoh*) depart out of *Egypt*. E

z Ecc. 1. c, 2. b, 19. b.
a Gen. 17, b,
b Exo. 3. 12. 13. Num. 13. 14.

27. BEhold, in the ſame time did the Lord (with great ſignes and wonders) make manifeſt his Glory among the Children of F

of *Israel*; and even so (to the end that his great Name, and wonderful power might also be known among all Heathen, and he feared as a true God) [c] led his people *Israel*, through *Moses* and *Aaron*, with a mighty hand and forcible Arm, out of the land of *Egypt*; and set forth, and taught them (through *Moses*) his Institutions and Laws, for to observe those same in the good land whereinto the Lord would bring them.

c Exod. 15. 16, 20, &c. Deut. 4, 5, 6.

28. In which time there was no more spoken unto them of the circumcision of the flesh, but of that which was neerer unto the consummation or perfection; and of the inheriting of the good land which God had [d] promised unto the seed of *Abraham*, *Isaac*, and *Jacob*.

d Gen. 15 17. a,

29. But when as now the Lord had led his people out of *Egypt*, and through the wilderness, even unto the red sea (where they were pursued by *Pharao*) so [e] opened the Lord the red sea before them, dividing it asunder, and brought his people (through *Moses* and *Aaron*) undamaged therethorow.

e Exod. 14. b,

30. But *Pharao* with all his might and power, which entred also into the red sea for to destroy the children of *Israel*, [f] perished in the same; so that not one of all his Host escaped thereout, nor remained alive.

f Exod. 14. c, 1 Cor. 10. a,

31. The which signifieth unto us in cleerness,

neſs, the periſhing or going under of the ignorant or unknown ſins, which (in the ſtrictneſs reigned over *Iſrael*, and burdned them very ſore.

32. The *red Sea* ſignifieth unto us, *the Hope*; namely, for the People of the Lord, an hope to come unto ſome better thing; wherein the children of *Iſrael* obtained room when they were perſecuted; g and which was opened before them, that they might paſs therethrough; but cloſed or ſtopped before their enemies which perſecuted them, and went alſo therein, with an hope to deſtroy the children of *Iſrael*, and ſo they were all drowned therein. g Exod. 15. a, b,

33. Thus the children of *Iſrael* journeyed (through the protection of the Lord) until they came unto the wilderneſs *Sinai*, unto h Mount *Sinai*; which ſignifieth unto us, a *Thorny thicket*, or *a thorny Deſart*. h Exod. 15, 16, 19 a,

34. WHat we had here more to ſay of the multiplying of the children of *Iſrael* in *Egypt*, and of their Departing or leading forth out of the ſame land, is declared in the *Glaſs of Righteouſneſs*. *A* a Exod. 17. a Num. 13, 14. a, 16. 20, 21. Deut. 1. c, d, 1 Cor. 10 a,

The XI. Chapter.

THe while now that the children of *Iſrael* became weary in their journey, they a murmured againſt *Moſes* and *Aaron*, and alſo

alſo againſt the Lord: and became likewiſe unwilling to enter into the good land: complayning, that they were departed out of *Egypt*; wherethrough we may perceive and underſtand, that they have turned away from the doctrine and requiring of *Moſes*, as alſo from the right ſtock of *Abraham*, and from his belief; and were turned into their own knowledge and ſelf ſeeking: and for that cauſe they [b] knew, believed or underſtood not the works of God, his waies, Inſtitutions and laws, nor yet his word, in ſuch ſort as their Fathers (*Abraham*, *Iſaac*, and *Jacob*) had known, believed, and underſtood.

b Pſal. 78. c, d, 106. b, c,

2. Therefore the Lord came down to the Children of *Iſrael* upon Mount *Sinai*, and called unto him *Moſes* and *Aaron*; [c] and cauſed his word to be heard exceeding loud of all the people; making manifeſt unto them, how that he was the Lord.[d] He taught them likewiſe, which or in what ſort his law, Commandments, inſtitutions, and rites were, wherein their Fathers' *Abraham*, *Iſaac*, and *Jacob*) had lived uprightly.

c Exod. 20 21. &c,

d Deut. 5. a. b, 6. 8 10. &c.

3. Now when the Lord had cauſed them to hear his word exceeding loud, they were afraid at the Sound of the ſame word, becauſe they loved him not, nor yet knew his voice. And [e] for that cauſe they would not the Lord but *Moſes* ſhould ſpeak unto them.

e Exo. 10. b, c. Deut. 5. 6,

4. Here

4. HErewithal (O ye goodwilling hearts conſider and look into the matter, how that the Lord would [f] not declare, nor make known his ſecrets, nor his counſel, mind, or will (of that which he (either in the preſent time, or in the time to come) would do, accompliſh, or atchieve with them) unto ſuch as had none other will, deſire, or love unto him, nor yet ſhewed thankfulneſs for all the goodneſs, love, faithfulneſs, and mercy wherewith God informed or trained them: neither would he ſet up or perform the ſervice of his true being (according to his heavenly truth) by them, nor yet [g] bring ſuch unto his reſt. For they could not (in their unbelief and diſobedience) comprehend or underſtand that which God required at their hands. B

[f] Num. 14.c, Deut. 1. 2.b,

[g] Pſ. 95.b Heb. 3.b, 4.b,

5. In like manner will the Lord now alſo (in theſe laſt days) not make manifeſt his ſecret counſel, mind, and will, unto the unbelievers and diſobedient; but unto them [h] that ſeek him with all their heart, believe and obey his word in the requiring of his ſervice, and have a deſire to do his will. The which cannot come to paſs by any man, but by them that have an unluſt and unwil to themſelves: and that even ſo (for the Lord's cauſe) [i] forſake, [c] hate, and leave themſelves, and all what they have learned and taken on unto them.

[h] Deut. 4. d Ier. 29.b, Sap. 1.a,

[i] Mat. 16. c Mark 8.d Lu. 9.14. c

6. BEhold, by such that love the wisdom of the Lord, his word and Instruction, and his righteousness, will the Lord erect the service of his true being [k] make manifest himself, establish his promises, and [l] bring them unto his rest; as also dwell, live and walk in them.

k Ioh. 14. c
Act. 1. a, 2. a,
l Heb. 4. b
Apo. 1. 2 a

7. Therefore hath the Lord (in times past) not made manifest or erected his true service (according to the heavenly truth) or his being of perfect righteousness, by the people which loved themselves, and were unbelieving towards him and his ministers (wherethrough the wrath of the Lord came upon them, and they might not enter in his rest) but hath let them see the same through *Moses*; [m] in images, figures, and shadows; and hath even so set forth before them (through *Moses*) the patern, which was figured forth according to the very true, to an example of the very true; and to a doctrine which reacheth of leadeth to the very true; witnessing therewith all (before al eys of godly understanding) that the very true and perfect of the same, was with the Lord.

m Exod. 25. *Ad finem usque sic Leuit. a principio ad finem.* Num. 3 4, 5, 6, 7, 8, 9, 10, 15, 17, 18.

8. Which absolute or perfect being of the same example, patern, and doctrine, God would (in the time to come) bring in, plant, and [n] set up by the children of men which would believe God, and be goodwilling unto the obedience of his requiring.

n Psal. 69. d
Isa. 11. 92. a,
Ier. 30. b,
Amos. 9.
Act. 15. b
Apo. 21. a

9.

9. Therefore chanced not the ſervices of the images and figures only for their ſakes which tempted God and where unbelieving, but for our ſakes; we which are preſently [o] in the end of the world ſtirred up and goodwilling unto the true being of God, to the end that they all (which [p] love the Lord with all their heart, and humble them under the obedience of the love) might now [q] underſtand and know the Lord's love and godneſs (which he hath unto man) and the true being, or perfection of his lovely righteouſneſs, out of the images and figures; alſo [r] forſake and get out of themſelves, and ſo live therein.

o 1 Cor. 10 b,

p Deut. 6. a, 10 b, 20 a,

q Sap. 1. a, Mat. 11. c, 13. b Joh 14. b, 16. c,

r Mat. 16. c

10. This ſame can we in the former figured example, comprehend and underſtand; like as we may alſo behold in the images, that none other inhabiteth, inheriteth or cometh unto the Kingdom full of the glory and maieſty of God, but he that hath an unwil or [s] unluſt to himſelf: and ſo cleaveth (with whole heart) unto *Chriſt*, as is aboveſaid.

s Eſa. 66. a Pſal. 51. b

The XII. Chapter.

MOreover, the Lord hath written his law, inſtitutions, and rites, [a] in two tables of ſtone and given them unto *Moſes*, [b] he ſhewed *Moſes* alſo all the ſanctuary of his tabernacle; and gave him likewiſe therewith, divers convenient laws or ordinances, which

A

a Exo. 24. b, 31. 32.

b 24. a,

b Exo. 25. a, 26. &c.

he ſhould ſet forth before the children o *Iſrael*, which were ignorant of God's Law, Inſtitutions, and Rites, or of the convenient Ordinances of the Lord; to the end that the Ordinances and Services of the Lord, might be even ſo all prepared, according [c] to the ſame pattern which the Lord gave unto *Moſes* upon mount *Sinai*; and ſo the ſame prefiguration be obſerved with diligent ſervice (for a ſtedfaſt memorial of the ſame true Being) in the Prieſts office of *Aaron*, until that the glory [d] of God, and his love towards *Iſrael* ſhould be brought through *Chriſt*; the promiſes of God the Father (to the bleſſing of all generations of the earth) declared, known, and eſtabliſhed; and the true Being of the ſervices of the Images and figures (in the Spirit, and in all truth) erected, in the obedience of the Belief.

c Exod. 25. 2, 26. &c.

c Lev. 1, 2, 3, &c. Numb. 3, 4, 5.

d Numb. 14. c,

2. And this forementioned ſervice of the Images, Figures, and Shadows, (wherein the perfection of the true Tabernacle of God, with his true ſervices of the ſpiritual and heavenly goods, was well to be perceived) had the foregoing in his ſervice; and became fruitful with the children of *Iſrael*, and brought forth a ſerviceable ſeed of Righteouſneſs (after the manner as is [e] ſaid of *Agar*) the which is the Elders Teſtament.

e Gen. 16. 2, Gal. 4. c, Supra 2,

3. For

3. For the Belief (whereout the true and free ſeed of the upright Righteouſneſs (to the eſtabliſhing of the promiſes of God) becometh brought forth) was yet cloſed, after the manner as is ſaid of *Sara*. Which Belief is the true Teſtament that bringeth forth [f] the free children of God according to the Spirit. B

[f] Gal. 4. c

4. Thus the Lord joyneth him unto the ſervice, for that the ſervice might be fruitful (to obtain yet (at the laſt) the ſeed of promiſe out of the Belief;) and the children of the ſervice multiplyed into many, and became a great people. Howbeit the Lord's promiſes were not eſtabliſhed, nor his covenant erected therewith.

5. For the ſame ſervice was not the very true; but it was unto the people which were yet captived with darkneſs, a foregoing light [g] (in Images and figures) before the face or perfect light of the Lord.

[g] Heb. 9. a, b.

6. Which foregoing ſervice had alſo [h] cleerneſs in his ſervice; and for that cauſe it is alſo a Teſtament of the holy Fathers (added unto the promiſes) [i] to a ſuſtaining of the Lord's people in their youngneſs or ignorance, until that the barren became fruitful, and that the fruit could live.

[h] 2 Cor. 3. a,

[i] Gal. 3. c, 4. a,

[k] Gen. 18

7. ACcording to this ſame manner, had this Teſtament (adminiſtred by the Elders of the holy Underſtanding) the fore-

going, and his fruitfulneſs with the unilluminated until that the Belief (out of the power of God) became with childe through the holy Ghoſt and bare or brought forth a new man, or [l] a new creature (according to the [m] being of the heavenly Godhead) by the Beleevers: and illuminated them even ſo in their ſpirit and mind, with the upright [n] righteouſneſs and holineſs. For this is the right procreation, to the [o] renewing of the ſpirit and mind of the believers; and is alſo the true new Teſtament, which God hath promiſed to erect with his people.

l Luke 1. c, 2. a, m Col. 1. b, Heb. 1. a, n Eph. 4. c, o Joh. 3. a, Ro. 12. a, Eph. 4 c,

8. Which new Teſtament is the very true, that God himſelf witneſſeth in his people, which are obedient unto him out of faith in the ſervice of his word; [p] and bringeth even ſo unto them in the ſpirit of their mind, the true God-ſervice of the ſpiritual and heavenly goods: and writeth (according to his godly and heavenly Truth) his law, inſtitutions and rites, [q] in the being of their inward mind.

p Luke 24. f, Acts 1. b, 2. a, q Ier. 31. d, Heb. 8. 10. b,

9. In ſuch ſort worketh the Lord, the holy one in *Iſrael*; and bringeth forth even ſo his children, ſons, and daughters, ſervants, and handmaids; upon which he (in theſe laſt days poureth forth [r] his Spirit, and remembreth no more their ſins: For they are a reconciled people unto him, which do (in all) his Will.

r Joel 2. b Act. 2. a, b

Behold

10. BEhold and conſider, ſuch is the new Teſtament with his children: For that ſame new Teſtament is (in his children) the heaven (the ſeat of the moſt higheſt) alſo ſpirit and life. And for that cauſe it is with his children, heavenly, ſpiritually, and livingly minded. Which children of the new Teſtament love not the world, nor that which is in the world, inaſmuch as that the new Teſtament is wholy and altogether of God: alſo the love, the life, and the upright being of the holy Ghoſt it ſelf. D s Iſa. 66. a Acts 7. c, f

11. But the Elders Teſtament, is the ſerviceable word which is adminiſtred out of the ſpirit and life of God, with unſpeakable words, writings, or letters: and which alſo figureth forth and expreſſeth unto us (to wit, ſerviceably in parables, and in Images or Figures, the new and very true Teſtament; (which is heavenly, ſpiritual, and living, and endureth for ever) and bringeth the believers unto the ſame. t 2 Cor. 3. b,

12. What we had here more to ſay of the Old and New Teſtament, and what either others being in it ſelf is; and of the bringing in and uſe of the imagelike and figurative Services; is declared in *the Glaſs of Righteouſneſs*.

The XII. Chapter.

a Exod. 4. 39, 40. Lev. 1, 2, 3. Numb. 3, 4, 5, 6, 7, 8, 17, &c.

IN all that which the Lord ſhewed *Moſes*, [a] ſo elected he *Aaron* (which was of the tribe of *Levi*) and his ſons, to Prieſts or Elders, for to miniſter the figurative Tabernacle in his ſervice, with all that which was figuratively prepared thereunto.

2. Which Prieſthood, with his Service (in ſuch wiſe as *Aaron* miniſtred the ſame) pleaſed God well, that it ſhould have the foregoing unto the entrance of the godlineſs, by the unilluminated people, which knew nor underſtood not the verity of the true light; and even ſo alwaies bide ſtable, & be miniſtred among them, till unto the new birth in the true light; to the end that the Prieſts or Elders of the holy underſtanding, ſhould daylie ſet forth in their ſervice or Prieſts office (unto which God had joyned or added his promiſes) the Law of the Lord, and the Teſtament of his covenant, before the unilluminated people, to a memorial of the promiſes of God, & to a ſuſtentation of them, [c] whereout one yet hopeth for ſome better thing; until that the true (of that which was miniſtred) came unto them in the Belief, to the [d] eſtabliſhing of the promiſes: and that the ſame ſhould then likewiſe (in true cleerneſs) [e] be ſeen and heard by them; as alſo (out of the power of the ſupreme Godhead)

b Iohn 3. a, Rom. 6. a,

c Heb. 7. 9. c,

d Rom. 15. a,

e Iohn 1. c, 1 Ioh. 1. a,

head) ſpoken [f] witneſſed, or confeſſed of them: namely, the true light come out of Heaven, in bleſſing, and with bleſſing, [g] according to the manner of *Melchiſedech*, And this ſame true light, is the anointed with the holy Ghoſt.

3. Which anointed is named in Hebrew, *Meſſias*; and in Greek, [h] *Chriſtus*. He was alſo (in times paſt) called of certain Rabbins among the Jews, *the Lord's Sabbath*, and they ſaid that the ſame anointed, is the ſeventh day in the paradiſe of God, [i] wherein God reſted from all his works: and is the perfection, The which is alſo very true.

4. For this ſame *Meſſias* or anointed, is the Sabbath day, [k] which the Lord hath commanded to be always had in remembrance, that we (when the ſame cometh) might reſt therein, and hallow or ſanctifie the ſame: wherein the law, the ſervice of the preiſthood of *Aaron*, out of *Levi*, and the elders teſtament doth ceaſe, & hath accompliſhed his ſervice.

5. For the ſame anointed which cometh at that time [m] out of heaven (with his anointing of the holy Ghoſt; in the ſpirit, and is the [n] very like being of the Godhead it ſelf, [o] he is a prieſt of the moſt higheſt, higher and greater of dignity then *Aaron*; becauſe he bideth everlaſtingly, and is a miniſter of the ſpiritual and heavenly goods, in the very true being.

6. Where

f Luk. 24. b, Ioh. 15. c, Act. 1. a, 2. a,
g Gen. 14. b Heb. 7. a, B
h Mat. 1. b
i Gen. 2. a, Heb. 4. b
k Exo. 20. b Deut. 5 b,
l Heb. 7. 8. b
m Act. 1. b
n Phil. 3. c, Col. 1. b
o Heb. 1. 2, Pſa. 110. a Heb 5. 6. 7 b, 9. 10. b,

6. WHere now then the Law and the Services do in such wise change by the believers of the Anointed; to wit, out of the figures, into the true being; and out of the letter or serviceable word, into the revealing of the holy Spirit of Christ; there is also then (by those same) the Priests office
p Heb. 7, 8. a, changed: p For *Christ* the honorable Priest, cometh unto them from the right hand of God the Father, out of the heavenly Being, which hath or useth not his servce after the manner or ordinance of *Aaron*; which is yet a teaching or requiring to observe the Will or the Righteousness of the law of the
q Heb. 6, 7. b, Lord; but q after the manner or ordinance of *Melchisedech*, which bringeth with him the Blessing, the accomplishing of the Law, or of the Lord's will, the salvation of life;
r Eph. 1. b and the anointing of the holy Ghost, (r to a pledge of the godly inheritance, and to an
s Col. 2. a everlasting (treasure or riches of God) and
Apoc. 21. a, b, reigneth in the righteousness of the same.

7. *Melchisedech* signifieth unto us, *One that ruleth in the Perfection*; which is called
t Heb. 7. a t *King of Righteousness*. And in him is the fulfilling of the Law, and of the service of the Prophets. Therefore *there shall not one Letter, nor the very least tittle fall from the*
v Matth. 5. b, *Law*, v *until all come to pass*.

8. Oh

8. OH alas! How grosly then have certain wise of the world, and Scripture learned, over-reached them herein? which have (without diversity) forsaken the Law, and the service of the Elders Testament, and of the Priests office after the ordinance of *Aaron*, and set back the same as a thing unneedful; not once distinguishing unto whom the service after the Ordinance of *Aaron* is yet necessary; nor yet with whom the same (at [u] the appointed time) ceaseth or leaveth off. u Gal. 4. a

9. But have all (for the most part) [x] cryed *Christ, Christ*, and we are Christians; and attributed to themselves much freedom, ere ever the time of the appearing of *Christ*, or the [y] anointing of the holy Ghost was come to passe, or fulfilled with them, in the accomplishing of the old Testament. x Matth. 24. c. Mar. 13 c Luk. 17. c y 1 John 2 c

10. Oh that they yet now awaked, [z] and took heed (in the word of the service of love) unto this gracious time; and gave ear unto the same, that they might understand their safe making; and so then be rightly, and according to the truth, brought to the true Being; that is, unto *Christ*. z 2 Cor. 6. a, Gal. 6. b, Heb 12 b

11. What we had here more to say of the foregoing service after the ordinance of *Aaron*, or of the foregoing before the true light, of the Elders of the holy Understanding, of the Levitical Priesthood, of the Sabbath day

of

C 6. WHere now then the Law and the Services do in such wise change by the believers of the Anointed; to wit, out of the figures, into the true being; and out of the letter or serviceable word, into the revealing of the holy Spirit of Christ; there is also then (by those same) the Priests office
p Heb. 7, 8. a, changed: p For *Christ* the honorable Priest, cometh unto them from the right hand of God the Father, out of the heavenly Being, which hath or useth not his servce after the manner or ordinance of *Aaron*; which is yet a teaching or requiring to observe the Will or the Righteousness of the law of the
q Heb. 6, 7, b, Lord; but q after the manner or ordinance of *Melchisedech*, which bringeth with him the Blessing, the accomplishing of the Law, or of the Lord's will, the salvation of life;
r Eph. 1 b and the anointing of the holy Ghost, (r to a pledge of the godly inheritance, and to an
s Col. 2. a Apoc. 21. a, b, everlasting (treasure or riches of God) and reigneth in the righteousness of the same. ¶

7. *Melchisedech* signifieth unto us, *One that ruleth in the Perfection*; which is called
t Heb. 7. a *a* t *King of Righteousness*. And in him is the fulfilling of the Law, and of the service of the Prophets. Therefore *there shall not one Letter, nor the very least title fall from the*
v Matth. 5. b, *Law*, v *until all come to pass*.

8. Oh

8. OH alas! How groſly then have certain wiſe of the world, and Scripture learned, over-reached them herein? which have (without diverſity) forſaken the Law, and the ſervice of the Elders Teſtament, and of the Prieſts office after the ordinance of *Aaron*, and ſet back the ſame as a thing unneedful; not once diſtinguiſhing unto whom the ſervice after the Ordinance of *Aaron* is yet neceſſary; nor yet with whom the ſame (at [u] the appointed time) ceaſeth or leaveth off. u Gal. 4. a

9. But have all (for the moſt part) [x] cryed *Chriſt, Chriſt*, and we are Chriſtians; and attributed to themſelves much freedom, ere ever the time of the appearing of *Chriſt*, or the [y] anointing of the holy Ghoſt was come to paſs, or fulfilled with them, in the accompliſhing of the old Teſtament. x Matth. 24. c. Mar. 13 c Luk. 17. c y 1 John 2 c.

10. Oh that they yet now awaked, [z] and took heed (in the word of the ſervice of love) unto this gracious time; and gave ear unto the ſame, that they might underſtand their ſafe making; and ſo then be rightly, and according to the truth, brought to the true Being; that is, unto *Chriſt*. z 2 Cor. 6. a, Gal. 6. b, Heb 12 b

11. What we had here more to ſay of the foregoing ſervice after the ordinance of *Aaron*, or of the foregoing before the true light, of the Elders of the holy Underſtanding, of the Levitical Prieſthood, of the Sabbath day

of

of the Lord; and of the Treasures of the Riches of God, is declared in the *Glass of Righteousness*.

The XIV. Chapter.

A NOw when as all these forementioned holy things were prepared, according to the commandment of the Lord, so were there
a Numb. 13. a, a men sent forth into the land of Promise, for to spy out the same.

2. But when as now these were returned
b Numb. 13. c, d; 14. a, out of the same land, b certain reported unto the children of *Israel*, that the battel (wherewith the land was to be won) was very tedious; and that the land was invincible; or that it was impossible to destroy the inhabitants: wherethrough the people became unbelieving of the promises of the Lord, and dismayed in heart unto battel, and were afraid of their enemies, which they (through the mighty hand of their God) should have destroyed and rooted out: and they murmured against *Moses* and his ministration.

3. Howbeit *Josue* and *Caleb* (which had
c Numb. 13. d, 14. 2, also spyed out the same land) c brought good tydings; namely, that they could well win the same good land, and destroy their enemies which dwelled therein.

B 4. But they were not harkned to or beliedHeb. 3; 4. b, ved, because the people waxed d unbelieving

of

of the word of the Lord, and his promiſes; and unluſtful to the battel: and [c] complained ſore, that they remained not in *Egypt*, to the end they might have died there. [c] Numb. 14. a,

5. And even ſo out of fear, and through unbelief and deſpair (to win the battel againſt their enemies) they wiſhed [f] that they might dy in the wilderneſs: and that came to paſs even ſo. [f] Numb. 14. o,

6. For all they that had murmured continually againſt the Lord, and bin unbelieving and diſobedient unto him, and the miniſtration and requiring of his word, came not into the good land: but [g] *Joſue* and *Caleb*, which cleaved with all their heart unto the Lord, and believed, and were obedient unto his word, inherited the ſame. *Joſue* ſignifieth unto us, *a Saviour: Caleb, the inward heart or minde*. [g] Numb. 14. c, Ioſ. 14. a, b,

7. HEreout we may perceive (ye dearly beloved) that the circumciſion of the reſiſters or diſobedient unto the word of the Elders (*Moſes* and *Aaron*) was (through their unbelief and murmuring againſt the Lord, and the Miniſters of his word, [h] become an Uncircumciſion; and that there was alſo no [i] love of God; but (in all) the love of themſelves found among them. [h] Ier. 9. c, [i] Ioh. 5. c,

8. Whilſt then they bowed not, nor inclined the ears of their heart unto the doctrine of

of the word, which was administred unto them by *Moses* and *Aron*: but after (their
k Deut 29. b own k goodthinking) were chusing this or that, or something else, even thus or even so;
l Mat. 13. b so have they not known the truth, nor yet l understood the mysterie of the works of God; For that cause also they were not made free of the truth: they entred not likewise into the holy of the true tabernacle of God: nor have inherited the inheritance which God had promised unto the seed of *Abraham*.

9. The which giveth us to understand,
m Rom. 9. a Gal. 3. a, that they are not *Abraham*'s seed m which bear only the circumcision on their flesh; but they that are of his belief: for the believers
n Num. 14. c n inherited the good land.

10. Notwithstanding, the glory of God was not at that time erected in his fulness, nor the promises fulfilled which the Lord had
o Gen. 17. a promised, to the salvation and o blessing of
Psal. 86. a the Heathen.

D 11. For (in his time) the Lord would also
p Isa. 42. b, 53. b, 60. c, Eze. 39. 4 Esd. 1. 2. p visit the heathen, declare p his righteousness among them, and even so (according to his promises) make *Abraham* a father of many heathen, which should not be of the circumcision of the flesh, but of q his faith.

q Rom. 9. 11. d, 12. But the murmurers and complainers (which bare alwaies a care how it should go with themselves; but thought very little

on

on the glory of the Lord, or on the magnifying of his holy name) [r] fell all into the indignation of the Lord; and God ſhewed no compaſſion on them for their infidelity ſake: And therefore they muſt then remain without the Reſt, and dy in the Wilderneſs.

[r] Numb. 14. b,
[s] Pſal. 95. b, Heb. 3. b, 4. a,

13. But *Joſue* (a leader or guide of *Iſrael*) brought [t] the remnant of the people of *Iſrael* unto *Jordan*: which *Jordan* opened or divided it ſelf aſunder before them, and ſo they went thorow the ſame, even unto the borders of the good land. *Jordan* ſignifieth unto us, *a River of Judgement*: And it is the ſame River wherein *John* the Baptiſt [u] afterward baptiſed.

[t] Ioſ. 3. a, b, 4. a, b,
[u] Matth. 3. a, Luk. 3. a,

The XV. Chapter.

NOw when *Iſrael* was come into the borders of the good land, then did *Joſue* [a] circumciſe again all the males. And the children of *Iſrael* took in (with forcible hand) all the whole land.

[a] Ioſ. 5. a,

2. And thus in proceſs of time they brought the people in ſubjection, and had many battels againſt their enemies; until *David* the king, of the Tribe of *Judah*, which vanquiſhed and ſubdued (in battel) the enemies of *Iſrael*, and of the Lord, with all his own enemies; [d] wherethrough his ſon *Salomon* inherited the Kingdom of *Iſrael* in peace,

[b] Ioſ. 8. 10. Iudic. 1. 8 [10] &c. 1 Reg. 16. b, 2 Reg. 2, 5. 8. &c.
[d] 3 Reg. 1. 2. b,

ſate

ſate upon the ſeat of *David* his Father: and ruled the whole land, and the people of *Iſrael* (through the Godly wiſdom) peaceably, and judged them uprightly.

3. This *David* was exceedingly beloved of the Lord; in ſuch wiſe, that the Lord ſaid
e 1 Reg. 13.b, Act. 13.c. [e] that he had found a man, according to his own heart. And the Lord nameth him alſo (in certain places of the Scripture) *my*
f Pſal. 89. c [f] *ſervant David*: the which ſignifieth unto us, *my ſervice which is lovely*,

B 4. BEhold, this righteous plant of *David*, hath the God of heaven raiſed
gIer. 23.a, 33.b, Eze. 37.c, up by us, now in the laſt time, [g] like as the Lord promiſed the ſame, according to the Scriptures: and hath ordained him (in this day of his love) to be a ruler, which ſhall govern wiſely. He ſhall ſet up judgement and Righteouſneſs again upon earth, that *Juda* may now in this time be hopen; and *Iſrael* dwel undiſmayed, or without fear. For
h 2 Reg. 7.b, Pſa. 89.d, 132.b, Iſa. 9.a, his [h] ſeed ſhall ſtand (from henceforth) before the Lord; and ſit upon the ſeat of *David* for evermore; like as there is written thereof.

5. Behold, this covenant hath the Lord made thus (in times paſt) with his ſervant
i Pſ. 110. a, 132.b, Iſa. 16. b, *David*: [i] and ſworn to keep the ſame with him for evermore.

6. But now when as *Salomon* (which is the

the right ſeed of his Father *David*) hath inherited in peace, [k] the Kingdom of *Iſrael*, and the ſeat of *David* his Father, ſo builded he at the ſame time, an houſe or temple (within *Jeruſalem*) unto the name of the Lord, [l] and alſo an houſe for himſelf, which was the houſe of *Salomon*: and all lands and people humbled them under *Salomon*, and his godly wiſdom.

k 3 Reg. 1.d, 2.b, 9.10. 1 Par. 30. 2 Par. 1.9. l 3 Reg. 6. 7. 2 Par. 3.4. Act. 7.c.

7. *Salomon* ſignifieth unto us, *peaceable*, or *one which is rich of peace*: *Jeruſalem* ſignifieth unto us, *a viſion of peace*, or *of perfection*.

8. C O Ye dearly beloved; conſider here the Myſterie of the works of God, and the providence [m] of his unſearchable wiſdom: and behold in the Jmages and figures what they ſhew forth unto us.

m Rom. 11.d,

9. Verily, they will now (in this day of love) expreſs ſome ſingular thing unto us; and declare in this laſt time (a great myſterie. For (in this day) they make known unto us, that it all (which they ſignifie, or whereof they give their cleerneſs) ſhall now in this [n] laſt time be erected, according to the true being; and fulfilled [o] or accompliſhed, according to the heavenly truth.

n Iſa. 2.a, Ier. 23.a, 33.b, Eze. 37.c, Joel. 2.c, Mic. 4.a, o Act. 2.b 3.c,

10. But in all this former beauty, and in the garniſhing of the images and figures (wherewith the Lord trained or informed

he children of *Iſrael*, that they might thereout know or underſtand the very true; ſo ſerved they (at that time) not the very true, which God required out of the imagelike or figurative ſervices; but they ſerved the images and figures, and were ſubject to the ſervice of the Levitical Prieſthood, after the order of *Aaron*. Which ſervice increaſed alwaies (in glory) to the multiplying and greater p reſpecting of the righteouſnes.

p Heb. 7. b, 8. a, 9. b, 10 a, b, 11.

D NOw after that *Salomon* was fallen aſleep, and buried with his Fathers, ſo rented then the Kingdom of the children q 3 Reg. 12. b, 2 Par. 10. of *Iſrael* into two parts: q and ten Tribes of *Iſrael* fell away from the houſe of *David*, and choſe unto themſelves another king, named *Jeróboam*; which name ſignifieth unto us, *an aſſaulting*, or *a tempting of the People*.

12. Through this king which reigned over the ten Tribes of *Iſrael*, they departed away from *Jeruſalem*, from the Temple of *Salomon*, and from the ſervices of the Prieſts, after the order of *Aaron*, and ſet up for themr 3 Reg. 12. d, ſelves ſervices and images r at *Beth-el* and *Dan*; and ſo brought the holy places into deſolation. They inſtituted Prieſts alſo which were not of the Tribe of *Levi*, out of *Aaron*; wherewith they obſerved the ſervices falſly, and did that which diſpleaſed the Lord; and were for that cauſe (at the laſt) vanquiſhed by

by the king *Salmanaſer*, [t] which came from *Aſſyria*; and by him led away out of the land, and are yet eſtranged from the ſame, even unto this ſame day; in which the Lord will preſently bring them again to their heritage, [t] and to the houſe of *David*.

[t] 4 Reg. 17.

[t] 1 Eſdr. 12. d.

13. *Beth-el* ſignifieth unto us *the houſe of God*; and *Dan*, *the judgement*. *Salmanaſſer* coming from *Aſſyria*, ſignifieth unto us, *a peace bound or knit together, proceeding from the ſnares or ſins which one layeth to ſuch a purpoſe*, or *wherewith the people are aſſaulted or tempted*; like as their firſt king [u] *Jeroboam* had brought in the ſame.

[u] 3 Reg. 12.

14. What we had here more to ſay, of the children of *Iſrael*; of their diſobedience againſt the Lord, wherethrough they in times paſt remained without the reſt; of their uncircumciſion, or which is the uncircumciſion of heart; of *Iſrael*'s caſting out, and how long they ſhall abide caſt out from the Lord, as alſo when they ſhall be reſtored or ſet up again: is declared in the *Glaſs of Righteouſneſs*.

The XVI. *Chapter.*

BUt the Stock of *David*, and all what was of the Tribe of *Juda* and *Benjamin*, [a] kept themſelves together, and held them unto the ſervices of the Prieſthood out

[a] 3 Reg. 12. b.

of *Levi*, according to the ordinance of *Aaron* like as the Lord had commanded the ſame: which they obſerved at *Jeruſalem* in the houſe of the Lord, prepared by *Salomon*.

2. Howbeit the tribes of *Juda* and *Benjamin* ſinned againſt the Lord, and eſtranged them even ſo through a confuſion or commixture unto intanglement from his law, and from the requiring of the ſame, wherethrough the Lord gave them over alſo (at the laſt) into the hands of the King *Nabuchodonoſor*, [b] coming from *Babel*; the which ſignifieth unto us, *a ſighing or heavineſs through ſtrictneſs; proceeding from a confuſion, or from a commixture, which hath intangled or ſnared it ſelf in it ſelf.*

[b] 4 Reg. 24.b,

[c] 4 Reg. 24.b, [d] 4 Reg. 15 a, Ier. 39.52. a,b,

3. This *Nabuchodonoſor* of *Babel*, [c] utterly deſtroyed the temple of the Lord which *Salomon* had builded, [d] and burned the ſame, and *Salomon*'s houſe alſo; he brake down the wals of *Jeruſalem*, and carryed away all the veſſels of ſilver and gold (which were in the houſe of the Lord) and the moſt part of the Citizens of *Jeruſalem* into *Babylon*. Wherethrough the government of their King of *Juda*, with their Pſalms, Songs, and Mirth, was utterly laid down; the houſe of the Lord brought in deſolation; and the City of *Jeruſalem* (as a ruinated City) made to heaps of ſtones. Whereover *Jeremy*

[e] 2 Par. 36. Eze. 24. a, b

(*in*

(in his *Lamentations*) greatly ſighed, wayled, and wept. f Lam.1. 2,3,4,5.

4. NOw when the tribes of *Juda* were led away into *Babylon*, ſo muſt they then (for their ſins or confuſions cauſe, wherein they had mingled and bewrapped themſelves together) g ſerve there the King, *Nabuchodonoſor*. g Ier.39.

5. But after that (or after the end of the raign of King *Nabuchodonoſor*) there raigned a King over them, which was not of *Babylon*, named h *Darius*, coming from *Media* and *Perſia*. h Dan.6. 9.a,

6. *Darius* ſignifieth unto us, *ſeeking*: or *ſearching*. Media, *one which hath abundance*, Perſia, *one which is parting, ſeperating one from another*, or *unſnaring*.

7. Under the might of this King *Darius*, of *Media* and *Perſia*, it was licenced the Jews to build again the City of *Jeruſalem*, and the Temple of the Lord: whereof *Aggeus* i and *Zacharias* propheſied, and moved or exhorted the people thereunto. Which building of the City of *Ieruſalem*, and of the temple of the Lord *Ezechiel* doth alſo cleerly k deſcribe or figure forth. i 1 Eſd.5. 6 b, 3 Eſd.6.a kEze.40. 41.&c.

8. *Aggeus* ſignifieth unto us, *beautiful*, or *glorious*: Zacharias, *the remembrance of the Lord*: Ezechiel, *one whch ſeeth God*, and alſo, *a taking hold of God*.

C 9. IN this time of *Darius* king of *Media* and *Persia* (according to the Prophesie of *Aggeus*, *Zacharias*, and *Ezechiel*) was
1 Esd. 5, 6. b. Ezek. 40. Agg. 1, 2 & 2. b, Zach. 1, 2, 4, 6, 8. a, b, &c. the City of *Jerusalem* (in all respects as she was before) and the House of the Lord, with the Vessels of Silver and Gold, and all its ornaments (like as *Salomon* had builded and garnished the same) set again each thing in its old place. All which was [m] builded and
m 1 Esd. 3. b, accomplished by *Zorobabel*, (a Prince in *Juda* of the house of *David*) and by *Josua*, an high Priest, of the Tribe of *Aaron*.

10. *Zorobabel* signifieth unto us, *One that hath not bewrapped himself in the Commixture*, or *that is without Tangling*. *Josua* signifieth unto us, *a Saviour*.

11. From this time forth that *Jerusalem* was inhabited again of the Jews & the Tem-
n 1 Esd. 6. 9, 10. 2 Esd. 8. 9, 10, 13. 3 Esd. 6. ple of the Lord consecrated by the Priests, [n] so was also (like as *Moses* had ordained the same and as there was witnessed and figured forth in the Letter) the Law, and services of the Priests and Levites, very diligently observed. But all this came to pass under the might and dominion of the heathenish kings.

D 12. And the Jews (with their God-service) obtained (in process of time) so wide room among the Heathen, that certain of the
o Dan. 4. 6. [o] heathenish kings and people, esteemed the God-service of the Jews to be a true God-service;

ſervice; and they came unto *Jeruſalem* p to worſhip, and offer unto the higheſt God. And certain of the heathen did let themſelves alſo be circumciſed, and became proſelytes, or fellow companions in religion, unto the Jews. p Heſt. 8.

13. In ſuch ſort was the Law of *Moſes*, with the ordinance of the Prieſts and Prophets (ſo much as the Scripture mentioned thereof) read daylie more and more with diligence and ferventneſs, for to obſerve (according to the Scripture) in moſt perfect manner, all what *Moſes* had commanded.

14. Through this ſame zeal or diligence, which was uſed hereunto (wherethrough the figurative ſervices were (in moſt gorgeous manner) furthered or required; and (for to be obſerved) ſet forth before the people) many people were therein captived, ſo that they q ſuppoſed that the figurative ſervices were were the very ſelf true God-ſervices; and that God was to be reconciled therewith; and marked not God's counſel or will, becauſe they reſpected not the cleerneſs of the very true Being, whereof the images and figures gave r their ſhadows: wherethrough alſo they underſtood s not the myſterie of thoſe ſame. For that cauſe they were yet bondmen, and ſervants of the Lord, which were yet bound unto the ſame ſervices; and not (as children of God) t made free through the Truth. q Iſa. 1. 43 c, Ier. 5. c, Oze. 5. a, r Col. 2. b, Heb. 8. 10. a, s Iſa. 6. Mat 13 b t Ioh. 8. d,

15. Whilst now that they were yet servants, and not made free (through the light of the truth) so knew they not likewise the truth, nor the mind or will of their Lord; neither what the Lord did, or would accomplish. For a servant knoweth not[u] what his Lord hath in mind, neither what he will do or leave undone.

v Ioh. 15. b

16. But unto his Son (x which sitteth with him upon his seat, and raigneth with him, in wisdom and righteousness) y he openeth all the secret counsel of his heart.

z Isa. 9. 16. b
y Mar. 11. c

17. These forementioned imagelike or figurative services, remained and stood a long time in their Garnishing and great estimation: by which the Lord had always a seed out of *Aaron*, which went daily (in the same services) before the people, for to minister in the holy: and entered once in the year (when the service had ended his course) into the most holy: and even so (out of the most holy) sanctified it all with the bloud of the testament, to the forgiving of their sins.

z Exo. 30. b
Heb. 9. a, c, 10. c. a, b,

18. Which services, witnessed and shewed unto them (in figures, and in secret words or parables) the very true and spiritual services, which should in the times to come be administred through the spiritual and heavenly Goods, in the face of the Lord; namely a in the naked or uncovered clearness of

a 1 Cor. 13. b, 2 Cor. 3. 4. a,

Christ

Chriſt in the Spirit; that is, in the inwardneſs of the believing men: and that the ſame ſpiritual and heavenly ſervices, ſhould then alſo in like manner be ſeen and known in all their cleerneſs; and the promiſes of God the Father (in all bleſſing) accompliſhed and fulfilled, according to the Scripture.

19. Hereout we have eaſily to perceive, *F* who are the miniſters of the ſervices and Scriptures; who ſtand yet captived under the letter: and which are the right believers and diſciples of *Chriſt*, that as faithful ſervants of the Lord, paſs or wade through the ſervitude of the ſervice and Letter, and [b] obediently fulfil the ſame, and ſo become [c] born again to children of God.

[b] Iohn 8. 15. b. [c] Rom. 8.

20. What we had here more to ſay, of the *b* right ſtock of *Iuda*, or of the Jews, or of their ſervitude under the Law, of their freedom, of their to coming dominion, and whereto to the figurative ſervices do ſerve, and when or wherein they ceaſe, or with whom they have ended their ſervice, as alſo with whom they are yet needful and neceſſary, is declared in the *Glaſs of Righteouſneſs*.

The XVII. Chapter.

THis figurative ſervice had in his ſtate and *A* miniſtration according to the ordinance of *Aaron* (as *Moſes* had commanded the ſame)

same) in all garnishing (according as the Scripture maketh mention) the foregoing in
a Luke 1. a, b, c. fruitfulness, [a] until *John* the Baptist.

2. For the genealogie of *Aaron* the Priest (out of the seed of *Levi*) had his description (from the procreating of the Priesthood) until *Zacharias* and *Elisabeth* his wife, of whom
b Luke 1. a, c, [b] *John* the Baptist (the true fore-goer) was born: which declareth himself, not in figures,
c Mal 4. b, Mat. 11 b Luk. 1. b, but in the [c] spirit and power of God, and goeth before the face of God, for to bring (in his service) all things again into their right state or form.

3. According to the same manner, after the genealogie of the kingly seed, hath the kingly seed of *David* (out of the tribe of *Juda*) his
d Mat. 1. b, c, Luk. 2 a, procreation, till unto *Joseph*, and the Virgin *Mary* his wife; [d] of whom *Jesus Christ* (which
e Ier. 23. 33. b, is [e] the true king of the Jews, the true seed of *David* after the flesh; and after the spirit the
f John 1. a, 8. b, 14. 17. a, b, true Son of God and God's everlasting [f] light,
g Sap 7. c John 14. 16. life, and clearness, the true [g] Spirit of the godly glory, and the lovely Being of the uncovered Face of God) was born or brought forth: Whereunto all foregoing services, with the images, figures, and shadows, do induce and
h Heb. 9. b, c. 10. a, b. lead, and cease therein; and [h] wherethrough the true God-service of the spiritual and heavenly goods, is nakedly seen, known, ministred, and inherited in full clearness. It is very true.

4. Now

4. NOw when as theſe forementioned figurative ſervices had had their foregoing till unto *Zacharias* (at which time *Herod* (out of the power of *Rome*) was king over the lands of *Juda*) ſo miniſtred *Zacharias* the Prieſt's office at the ſame time, according to the ordinance of [k] *Abia*; that is, in ſuch wiſe as the Father of the Lord would have it, or as it pleaſed him. And *Zacharias* had a wife of the daughters of *Aaron* named *Eliſabeth*. B [i] Mat. 2. [a], Luk 3. [a], [k] Luke 1 [a],

5. *Herod* ſignifieth unto us, *a Mountain of glory*. *Rome* ſignifieth unto us *Puiſſance* or *ſtrength*. (Theſe *Romans* (not being out of *Juda*, but out of the Heathen) were in the time of *Zacharias*, lords over the land of *Juda*.) *Zacharias* ſignifieth unto us, *the memory*, or *remembrance of the Lord*. *Abia*, *the Will of the Lord*. *Elizabeth*, *the Oath* or *Covenant of God*.

6. And when as now *Zacharias* miniſtred the Prieſt's office before God, according to the ordinance of *Abia*, and that he burned incenſe in the Temple of the Lord; ſo remembred the Lord the Oath or Covenant of his promiſes; and ſent (at the ſame time) [l] his Angel *Gabriel* unto *Zacharias*, & evangelized unto him, that *Eliſabeth* his wife ſhould bear him a Son, and his name ſhould be called *John*; which name ſignifieth unto us, *the* [l] Luke 1. [a],

Grace

grace mercy of the Lord. Angel signifieth unto us, *a messenger or publisher. Gabriel* (which published the same) signifieth unto us *the power or strength of God.*

7. *Gabriel* witnessed yet further to *Zacharias*: unto thee, and unto many people, there
m Luk. 1. b shall be joy in the birth of *Iohn*. m For he shall be great before the Lord, &c. He shall go before the face of the Lord, n in the spirit
n Mal. 4. b and power of *Elias*; which signifieth unto us, *in the spirit and power of God the Lord.*

8. With these sayings, there is made known unto us by the Angel *Gabriel*, that the foregoing of *Iohn* before the face of the Lord, should not chance in figures; but (according to the true being) in the spirit and power of God the Lord: in like manner as *Zacharias* also witnessed of *Iohn* when he was born, read the first of *Luke*.

The XVIII. Chapter.

A NOw when the Lord had out of the imagelike foregoing (after the manner of *Aaron*) brought forth a true foregoer, in the spirit and power of God the Lord; or obtained him out of *Zacharias*, and *Elizabeth* his wife: through whom he would begin his work or Office, according to the true being; so remembred he also his servant *David* [or his beloved service] and

and the oath, which he had ſworn unto him:
[a] to wit, that his ſeed ſhould ſit upon his ſeat,

[a] 2 Reg. 7.b, Pſal. 89. 110.a, 132.b. Iſa. 16.b, Ier. 23.a, 33.b, Eze. 37.c

2. Whileſt then the procreation of the ſeed of *David* (according to the Genealogie) ſtretched even unto [b] *Ioſeph* (which was the right ſtock of the Kingly ſeed of *David*) and that he had (out of the ſame houſe of *David*) a Virgin to wife, named *Mary*, which was betrothed unto him, ſo hath the Lord (according to his promiſes) alſo viſited the houſe of *David*, and [c] ſent forth from him his Angel *Gabriel* (into a City of *Galilee* named *Nazareth*) unto the ſame Virgin *Mary*, which was eſpouſed unto the man *Ioſeph*, of the houſe of *David*, as is aboveſaid.

[b] Mat. 1. [b] Luk. 1.c, [c] Luk. 3.c

3. *Galilee* ſignifieth unto us, *a turning or winding about*: *Nazareth* ſignifieth, *hallowed*: *Mary*, *a Doctreſs*; *Ioſeph*, *one that is perfect*, or *an exalting or great eſteeming of the perfection.*

4. AND *Gabriel* went in unto *Mary*: and when he had ſaluted her, he ſaid unto her: thou haſt found mercy with God [d] behold, thou ſhalt conceive in the womb; and bear a Son: and ſhall call his [e] name, JESVS; which name ſignifieth unto us, *Saviour.* *B*

[d] Luk. 1 [e] Luk. 1.c

5. This ſame (ſaith *Gabriel*) ſhall be great, [e] & be called a Son of the moſt higheſt: and

And God the Lord shall give unto him the
f 2 Reg. 7 Pſal. 89. d Pſal. 9. a, Dan. 2. 7. c. Seat of his Father *David*; and he shall be a king over the house of *Jacob* for evermore, and of his kingdom there shall be none end.

g Luke 1 d, 6. When *Mary* had heard these sayings of *Gabriel*, g she askt him how the same should come to pass, forasmuch as she knew no man.

h Luk. 1. d, 7. *Gabriel* answered her, and said; h The holy Ghost shall come down from above, out of the height upon thee; and the power of the most High shall shine about thee. Therefore shall also that holy one which shall be

i Isa. 8. a, Mat. 1. c, born of thee, i be called the Son of God.

k Luk. 1. c, 8. And *Mary* believ'd the word of the Lord and became with childe by the holy Ghost. And k rejoyced her in God, her salvation.

C 9. CONsider (ye beloved) how that there is shewed unto us, and given us to understand, through the speeches of the Angel *Gabriel* which he used with *Mary*, that at the same time (when the holy Ghost came (through the power of the most high)

l Luk. 1. d, l upon the Virgin *Mary*, and procreated the true seed of promise) the time (of the procreating of the seed of *Abraham* according to the flesh) turned it self about; to wit, that the holy and true seed of *Abraham* should not from thenceforth be conceived of the flesh, but of the holy Ghost (through the power of the most highest) in the Belief: and that the same should

even

even ſo be born out of the true faith of *Abraham*; for the ſeed out of the faith of *Abraham*, and out of the pure Virgin *Mary*, is the true [m] ſeed of Promiſe, to the bleſſing of all generations of the earth. [m] Ger. 21. b, 22. b,

10. And thus (from that time forth) the genealogie of the ſeed of *Abraham* according to the fleſh, ceaſed with the Believers. For the upright children of the Belief (which had their Deſcent out of the ſeed of the faith of *Abraham*, and of the pure Virgin *Mary*, as alſo from the holy Ghoſt) were known [n] to be the true ſeed of *Abraham*, becauſe the ſame ſeed was the ſeed of the promiſe of God the Father; and was likewiſe in his mind according to the ſpirit, the likeneſs of God his Father; alſo Spirit and ſpiritual, of the godly Nature and Being, and (according to the will of God) wholy minded with God. Rom. 9. a, Gal. 3. b, [n] Rom. 9. a,

11. AT the ſame time when *Auguſtus* the Emperor of *Rome* reigned and had made a ſtedfaſt peace in all lands whereover he ruled; [o] ſo cauſed he a Commandment to go forth from him, that all the world ſhould be taxed, every one in his own City, [o] Luke 2. a,

12. In which time, *Joſeph* and *Mary* journeyed alſo unto the City of *David*, named *Beth-lehem*, that they might be taxed there, ſeing that they were of the ſame City of *David*: And even there in *Beth-lehem*, [p] *Mary* brought forth her firſt Son. [p] Mic. 5. a, Luke 2. a,

13. *Augustus* signifieth unto us, *a great estimation or respecting of the thing that is glorious, holy, and increasing.* Beth-lehem, *an house of Bread.*

14. AT the same time when *Mary* had brought forth her first Son in *Beth-lehem*, an Angel q appeared unto the Shepherds in the field, which published unto them, all that was chanced at *Beth-lehem*, to a great joy that should come unto all people. And he said, This day is born unto you the Preserver, which is *Christ* the Lord, in the City of *David*.

q Luke 2. b,

15. *Christus* is a Greek word, and is called in Hebrew *Messias*, and signifieth unto us, *Anointed*, or *the Oyl of the holy Ghost*, wherein the perfect Godhead dwelleth and resteth. And he was circumcised the eight day, and named *Iesus*; that is, *Saviour*; like as the Angel *Gabriel* had said it before.

r Luke 2. c.

16. And this Child Jesus, born of the seed of *David* after the flesh, grew or increased, & became strong in the Spirit, and full of all wisdom; for the mercy of God was in him

s Luke 2. c,

F 17. OH alas, how great contention and unprofitable disputations hath there been, concerning the Conception of *Iesus* in the Womb of *Mary*, and touching his birth! But if they all which contended hereabout had known the power of God; and that also the

the myſterie of the mind and works of God, had [t] bin given them to underſtand, ſo ſhould they then verily not have contended thereabout; neither yet many of them ſo groſly overreached them in their Judgment, which they have witneſſed and judged of the conceptiõ and birth of *Jeſus*, or of his incarnation.

[t] Mat 13. [b] Ioh. 10. d,

18. For which cauſe, to the end that all underſtandings might be ſatisfied, and much contention ended, we have (out of the light of the heavenly truth) nakedly declared (according to the truth) the conception of *Jeſus*, with his birth, as alſo many ſecret works of God. *He that hath ears to hear,* [u] *let him hear: and to whom wiſdom is given, let him comprehend underſtanding.*

[v] Luk. 8. [a] Apo. 2. b, 3. c,

19. What we had here more to ſay, of the conception of *Jeſus* of the name *Jeſus Chriſt*, of his birth, and of the eight day, is declared in the *Glaſs of Righteouſneſs*, and in more other teſtimonies of our Writings.

The XIX. *Chapter.*

NOw when the time was fulfilled, that God would (according to his promiſes) accompliſh his work, to a good ending or fulfilling of all the ſervices of the Images, figures, and Prophets (which ſervices have all their miniſtrations [a] till unto *John* the Baptiſt, which is the true miniſter [b] and

[A] [a] Mat 11. [b] Luk. 16. b

b Mal. 5. b, Luk. 1. b. c Luk. 5. a and foregoer,[b] before the true light or face of God, that cometh after *Iohn* or his ſervice, with the holy Ghoſt) ſo hath *Iohn*([c] through the commandment of God) had the foregoing in his ſervice or office, to the true Godſervice in the ſpirit, and (in all the coaſts of *Iordan*) preached and taught the baptiſm of repentance, to [d] the forgiveneſs of ſins; to the end, that he might even ſo, in his ſervice (according to the word of the Lord, ſpoken before by the Prophets) bring all things again into their right ſtate or ordinance.

d Mat. 3. a Mark. 1. a Luk. 3. a, Iohn 1. c, e Iſa. 40. a Mal. 3. a, 4. b,

2. At that time the people (which feared God) were informed and taught with other ſervices, that were of greater force then the ſervices of the images and figures.

B

3. Thus hath *Iohn* begun his office; publiſhed the Kingdom of the God of heavens [f] to be at hand: and baptiſed the people in *Iordan*. with the water of repentance,

f Mat. 3. a

4. *Ieſus* came alſo unto *Iordan*, for to be baptiſed of *Iohn*, [g] that all righteouſneſs might be fulfilled through *Iohn* and *Ieſus*, which alſo is called *Chriſt*.

g Mat. 3. b Luk. 3. c,

5. Conſider and reſpect well now in underſtanding (ye dearly beloved) how *Iohn* miniſtred the office of his baptiſm: not that men ſhould run forth with an handful of water, and perſwade themſelves, when they have the elementiſh water, that it is there with enough to be a Chriſtian. 6. O

6. O no the Baptiſm of *John* is not in ſuch ſort: but he baptiſed them that confeſſed their ſins, and where the water of Repentance flowed (inwardly) in the heart.

7. Behold, even thus [namely, in the confeſſing of the ſins] hath *John* [h] baptiſed the people (with the water of repentance) in *Jordan* which ſignifieth unto us, *a River of Judgement.*

h Mat. 3. a. Luk. 3. a.

8. For unto ſuch (where the water of repentance flowed inwardly in the heart) came the mercy or grace of the Lord: and they were baptiſed or waſhed with the ſame water of repentance, in the River of Judgment, to the knowledge of the ſalvation, and to the forgiving and purging of their ſins. C

9. And even ſo after that, came *Meſſias* or *Chriſtus* [that is, *anointed*] unto them, to the ſafe-making of their ſouls: wherethrough they were [i] baptiſed with the living waters of the holy Ghoſt, to the reedifying of the Tabernacle of the living God [namely, the generation of mankind] wherein God himſelf (with his glory) would (to a light of men) [k] dwell, live, and walk, as an holy and true God, and everlaſting life.

i Mat. 3. b. Luk. 3. b, Iohn 1. c. Act. 2. d.

k Leui. 26. b, Ioh. 14. c, 2 Cor. 6. b, Apo. 21. a.

10. Wherethrough the man becometh [l] rightly releaſed from the hand of all his enemies; and the conſummation or perfection erected by him: whereof God hath (from the

l Luk. 1. g.

begining ſpoken, through the mouth of all his holy Prophets, till unto the day or light of *Iohn*,

11. Behold, were the man once baptiſed in ſuchwiſe, might then verily boaſt him to be a Chriſtian, but not otherwiſe: for whoſoever is not (in his mind and ſpirit) one ſpirit with *Chriſt*, he [m] belongeth not unto him.

[m] Rom. 8.a,

D 12. OH alas, how great contention and diſputation hath therebin among many touching the baptiſm. The one would have the baptiſm thus, the other ſo: but whilſt that it was yet [n] night with them, ſo hath no man been able, before this day of love (which is the true light and the Glory of God himſelf) to underſtand nor diſtinct the baptiſm of *Iohn*, nor the baptiſm of *Chriſt*.

[n] Ioh. 9, 11.b.

13. What we had here more to ſay, of *Iohn*; of his baptiſm; and of the baptiſm of *Chriſt*, is declared in the *Glaſs of righteouſneſs*.

The XX *Chapter*,

A NOw when *Iohn* had (in baptiſing) made himſelf manifeſt, ſo hath Chriſt (after the baptiſm of *Iohn* made himſelf alſo manifeſt; [a] & preached & taught, the Kingdom of the God of heavens. But he taught, as [b] one that (in his doctrine) was mightier then the ſcripture learned after the law of *Moſes*.

[a] Mat. 4.c Mark 1.b [b] Mat. 7. c, Luk. 4. d,

2. For

2. For the people were taught (through *Christ*) with other tongues, and through an other ſpirit; for there was preached and taught [c] peace, and peace abundantly. c Iſa.32.

3. Wherethrough the myſterie of the truth of God (whereon *Moſes* in the law, the ſcripture, and the prophets did wittneſs) was uncovered or made manifeſt; [d] and it was with many great offence, to a fall; and with many great joy, to reſtoring in *Iſrael*. a,c,42. a, 57.60. d Luk.2. d,

4. But whilſt now that the word of *Jeſus* had more efficacy and clearneſs then the ſervices of the Levites and Prieſts according to the ordinance of *Aaron*, [e] ſo have many people and devout men given ear unto the ſame *Ieſus*, and beleeved in him, and even ſo obtained *Ieſus Chriſt* many diſciples, which followed him in his word and doctrine. Yet were there many of thoſe ſame Diſciples which [f] fell away, and turned them from him and his doctrine, e Mat.4. c, Mark 3.a Luk 4.6. Ioh.n 1.c, 6.f, f Ioh.6.g,

5. In which time, there were alſo many that hoped the [g] Kingdom of *Iſrael* ſhould have been reſtored, according to the promſes of the prophets. *B* g Luk.2.d Act.1.a,

6. Likewiſe there were many that were offended at his word and doctrine; but chiefly [h] the ſcripture learned, which were the experteſt or learnendſt in the ſcripture; and ſeemed to be the holieſt. Many of theſe could not away with him. h Matth. 12.a,15.a 21.22. 23.a,b, c, Ioh.6. d, 7.8,9, 7.10,11.

7 And although they were daylie converſant with him, and heard his word, which was the word of God his Father it ſelf, as also ſaw his wonderful ſignes which he did; yet believed they not, but were ſo much the more diſpleaſed with him.

i Mat. 11 c, Iohn 8. c, 10. d, 15. c,

8. Hereout we may evidently underſtand ye dearly beloved, that the wiſdom, the holy underſtanding, not the holineſs which God [k] regardeth, cometh not unto the Diſciples in the Scripture learnedneſs, nor in the knowledge; but unto the Diſciples in the obedience of the requiring of the word, as alſo of the light of life, and of the godly truth, whereunto our upright ſervice of love, together with the Scripture and the Ceremonies which are adminiſtred out of the true light of our moſt holy ſervice of love) do point and lead.

k 1 Cor. 1, 2. b,

C 9. WHilſt now that *Ieſus Chriſt* himſelf is the very true holineſs, and the [l] upright ſubſtance of God his Father (whereon we witneſs) ſo gave he alſo in times paſt, like as preſently, in his ſervice ſuch a cleerneſs from him, wherewith he ſufficiently witneſſed and manifeſted who [m] he was.

l Heb. 1. a Mat. 17. a

m Iohn 1. a, 6. c, 8. b, 14. c,

10. But foraſmuch as the children of men were utterly [n] eſtranged from the ſubſtance of the Being of God (like as in this preſent day there are many eſtranged therefrom) ſo have they not known him, according to his godly

n Eph. 2. 4. b,

Being

Being (like as he is a Chriſt of God) much leſs underſtood his word, which is the [o] ſpirit and life of his Father.

11. Although he ſpake or witneſſed (before the ears of men) of the new birth [p] or renewing in the ſpirit, of the turning about [q] and to become as children of the [r] kingdom of the God of heavens, of the bread [s] that cometh from heaven, of the [t] light of the world, of the [u] way, the truth, and of the [x] reſurrection and the life (all which he himſelf is) yet was it all covered before their eys (with the fleſh of *Chriſt*, whereat many Scripture learned took offence) and ſecret before the ears of their underſtanding; yea, and it remained alſo all [y] covered or ſecret before his Diſciples (although they were not offended at his fleſh and word) until that Chriſt had fulfilled [z] or accompliſhed with them (through his death of the Croſs his Paſs-over, and the true oblation & Godſervice, in the holy of the true Tabernacle, and they had imitated him therein, & that Chriſt after the Spirit, repleniſht them out of his heavenly being with his holy Ghoſt and ſo declared himſelf unto them according to the ſpiritual form of his heavenly being.

12. BEhold, until that time remained [c] the vail (which is [d] the fleſh of *Chriſt*) before the moſt holy, ſo that they could not behold with the eyes of their inwardneſs, the

[o] Iohn 6. g,
[p] Iohn 3. a, Rom. 12. a, Eph. 4. c
[q] Mat. 18 a, Mat. 13 b,
[r] Ioh. 6. e,
[s] Ioh. 1. a, 8. b. 9. a, 12. d,
[t] Ioh. 14. a,
[u] Ioh. 11. c,
[x] Luke 9 18. d,
[y] Heb. 9. b, c, a Rom. 6. a, Phil. 2. a, 1 Pet. 2. 4. a, b Act. 2. a
[z] 2 Cor. 3. b,
[c] Heb. 10 c,
[d]

most pure beauty of the heavenly Being, [namely, the naked cleerneſs of the moſt holy of the true Tabernacle of God) nor the perfect lovelyneſs of the everlaſting life of Jeſus Chriſt, nor yet underſtand the ſame according to the heavenly truth.

D 13. For although Chriſt after the fleſh witneſſed much unto them of e Spirit and life, yet was notwithſtanding their heart (ſo long as Chriſt after the ſpirit was not declared unto them) captived with the love of Chriſt after the fleſh, and they underſtood all things for the moſt part, according to an outward form or obſervation.

e John 6. 63.

14. If now the right Diſciples of Chriſt underſtood not the ſpiritual and heavenly truth of Chriſt, before their Paſsover with Chriſt into the ſecond birth; how much leſs then underſtood they the truth of Chriſt which were offended at his fleſh, and at his word and doctrine, which alſo turned them away from him, and would not be his Diſciples. For verily, all they that were offended at his fleſh, and at his doctrine and works, and humbled not themſelves obediently under his Doctrine, nor yet aſſembled them unto him, underſtood nothing at all of the ſpiritual and heavenly Teſtimonies of Jeſu Chriſt, nor of the kingdom of the God of heavens; and yet much leſs of the ſalvation of men: even like

as

as alſo yet in this preſent time all unregenerated men (which ſhew forth no upright fruits of repentance, nor become incorporated into Chriſt after the fleſh, with his like death, nor yet baptiſed in his death, for to become renewed in the ſecond birth from the death of Chriſt, through the holy Spirit of Jeſu Chriſt, in their Spirit and mind) underſtand not any thing at all thereof, neither yet of the ſpiritual and heavenly teſtimonies of the holy Spirit of the love of Jeſu Chriſt; nor yet likewiſe of all that which the Scripture ſpeaketh of Chriſt, of the coming of his glory, and of his judgement over the living and dead. And for that cauſe there are alſo now in the laſt time, ſo many which take offence at the appearing of the coming of Jeſu Chriſt, or of the ſon of maa, and at the miniſtration of the word and doctrine of Jeſu Chriſt after the fleſh, as alſo contemn the requiring of the obedience of his ſervice of love, and turn them away therefrom.

The XXI. Chapter.

FOraſmuch now as that in times paſt, the *A* cleerneſs of *Chriſt* through the holy Ghoſt, was yet unknown unto the upright and faithful Diſciples of *Jeſus Chriſt*, whilſt that they knew him not otherwiſe but after the fleſh [namely, how or in what godly and heavenly

heavenly clearness, that *Jesus Christ* is the [a] only begotten Son of the most highest; the [b] very like Being or substance of God his Father; the [c] way, the truth, and the life; the [d] light of the world, the [e] dore of the sheep; the [f] right Vine, the [g] living bread of heaven, the [h] resurrection from the death, and the [i] new heavenly man.] So was it therefore needful that *Christ* should keep the *Pascha* or Passover with them; which is called in Hebrew [k] *Phase*; the which signifieth, *the true Passover*, which the right Disciples and Believers of *Jesu Christ* do pass or go through in the following of Christ after the flesh: and it is the true oblation or Godservice in the holy, to the remission and purging of sins. Which *Phase* (as in a figure of the very true) had been observed by the Jews in his figurative service, even until the same time.

2. For that cause the Lord *Jesus* caused the same to be prepared him, for to keep the Pass-over or Pascha (with his Disciples) in the true being; and [l] told them before of his suffering and Pass-over; and that they must also do the like, if they would come to his clearness (in the heavenly Being) with his Father.

3. Therefore he gave them to understand, in what manner his pass-over should be, to wit, that he (namely, *Christ* after the flesh) [m] should be slain, and even so fulfil, perform,

or

a Mat. 1. c, Luk. 1. c, b Col. 1. b, Heb. 1. a, c Ioh. 14. a, d Iohn 8 12. e Ioh. 10. a, f Ioh. 15. a, g Ioh. 6. d, e, h Iohn 11. c, i Ioh. 3. b, k Ezek. 45. c, l Matth. 26. c, Mark 14. c, Luke 22. b, Iohn 13. 16. b. m Matth. 16. c, 17. c, 20. b, Mark 8. d, 9. d, 10. d,

or accompliſh (according to the true Being) the true Godſervice (with the gift or offering of his fleſh) in the holy [namely on the true Altar of the holy offering; which is his Croſs, whereon he died in the Belief] whereof the ſervices (after the manner of the Levitical Prieſts office out of *Aaron*) in the holy, were figures, and became even ſo fulfilled in the Paſs-over of *Ieſu Chriſt*.

4. Herewith *Chriſt* ſhewed unto his Diſciples, how or in what manner his fleſh muſt be offered and given over to a life of men; and [n] that they all even ſo, which (in the Belief of the ſafe-making from their ſins) ate his fleſh, and followed after him even into the ſecond [o] birth, ſhould have the [p] life in fulneſs, in all godly cleerneſs, according to the ſpirit.

n Ioh 6.c, f,
o Mar. 19.d, Ioh.3.a, Rom.6.a,
p Ioh.10. b, C

5. NOw when he had ſet forth all this before them [namely, that the Father would glorifie his Son *Chriſt*,] [q] with the ſame cleerneſs which he had with the Father, ere ever the foundation of the world was laid: and that they ſhould alſo [r] drink the cup of his Paſsover with him] ſo began he then his Paſsover with them, & gave them [the bread (the which came from heaven, and was his true fleſh out of the ſeed of *David*) to eat: and gave them likewiſe after that to drink; out of the Cup, which is his paſſion; his true blood, which is his holy life of the new Teſtament.

q Ioh.13. d, 14.a, 17.a,
r Mar.20. c,
s Mat.26. c, Mark 14. c, Luk.22.b

6. Thus

6. Thus have they eaten his fleſh, & drunk his blood (which was given over for many) to a t memorial, in what ſort the death and ſuffering, or the Paſsover of the Lord Jeſu Chriſt is, till unto his renewing of the life; to the intent that they all which believed in him, ſhould follow him therein, and have the life of his godly Being, in fulneſs, and that their joy might be perfect.

t Luke 22. b,

D 7. Behold, this is the true Paſcha, or Supper of the Lord Jeſu Chriſt, which he wil that we all (like as his Diſciples have kept the ſame with Jeſus Chriſt after the fleſh) ſhall alſo keep in ſuch wiſe with him after the fleſh, eat his fleſh, drink of his blood, and and go thorow his Paſsover with him.

8. For even ſo kept the Diſciples of Chriſt the Paſcha with him, or the ſupper of his paſsover; namely, that Chriſt after the fleſh although he had given them his body to eat, and his blood to drink) ſuffered among them the v death of the Croſs, and was buried: and they knew not of his declaring after the Spirit, until that he was made alive again by his Father, and appeared unto them in godly cleerneſs.

u Matth. 27. f, Mar. 15. e Luk. 23. e Ioh. 19. d,

9. Even thus is Chriſt (in his Paſsover) gone before his Diſciples and believers, to the end that they all ſhould alſo in ſuch ſort (with his body and blood which they had eaten, or taken

taken into them; [x] follow after him in the same paſsover, remember [y] and confeſs his paſſion, ſuffering or death; and become even ſo implanted with like death into him, or [z] baptiſed in his death; until that they with the body and blood of *Chriſt* (which they had taken into them) were paſſed or gone thorow the ſame paſsover, till unto the ſecond [a] birth of the making alive with Chriſt, in godly cleerneſs according to the Spirit.

x 1 Pet. 2. 4. a, y Luke 22. b, z Rom. 6 a, Gal. 3. c, a Iohn 3. a, Rom. 6. E b,

10. Behold, this is the right Paſsover with Chriſt, or the rigth Supper which the upright Believers and Diſciples of Chriſt keep with Chriſt: to wit, that they depart even ſo with Chriſt, [b] out of the fleſh, into the Spirit; and out of the death or mortality, into the eternal life of everlaſting immortality; wherethrough the ſin and all deſtruction becometh vanquiſhed.

b Ioh. 16. a, c Eſd. 2. c d, 7. b, c d Oze. 13. b,

11. What we had here more to ſay of the doctrine of Chriſt, of his Diſciples, and of what ſort they are; is declared in the *Glaſs of Righteouſneſs*.

f 1 Cor. 15.

The XXII. Chapter.

NOw when *Ieſus Chriſt* was found faithful in the death of his Croſs, till into his Burial (to a true Paſsover out of the fleſh, into the making alive, according to the Spirit) and was alſo through the A

power

power of God his Father, raised up from the death, and made alive again; and that he
a Mat. 28. a, Mark 16. a, Luke 24. d, e, Joh. 20. b, e 21. a, b, c. hath a shewed himself (in his making alive) unto his Disciples, for that they should stedfastly believe: so was he then wholy b taken up from the eys of their flesh, and he set himself according to the Spirit, at the right hand of God his Father, in the heavenly Being: and entred even so, as the true high Priest
b Act. 1. b (when as the service had perfectly ended his course (according to the true Being) in the
c Heb 9. b, 10. a, b holy) into the most holy.

2. His Disciples therefore were mindful of all this, and what he had said unto them; and
d Act. 1 b remained d within *Ierusalem*, waiting concordably (with supplication and prayer) for the promises of the Father, until that *Christ*
e Act. 2 a, after the spirit e appeared unto them out of the heavenly Being (the most holy) in the holy, in spiritual and heavenly powers, like as he (after the Spirit, and according to the truth of the heavenly Godhead) is an everlasting and true *Christ* of God.

3. But when as now the time was come about that *Christ* declared his glory, and the office of his high Priesthood (accord-
f Heb 9. b ing to the Spirit) unto his disciples, so f sprinkled he by them, the holy of the true Tabernacle of God his father, with his blood (which is the true Testament) to an everlasting remission

missiom of the sins of his people (even like as the former described pattern doth also (in the figurative services) shew forth the same unto us.) And this is his holy Spirit that he [g] poured forth upon his Disciples, to an everlasting stedfast Jerusalem ([h] descending from heaven) which is not prepared of men, but of God himself.

[g] Act. 2 a
[h] Apo. 21 a,

4. Behold, these Disciples of Christ, in as much as that they had followed Christ [i] in the death of his Cross, and were (in the second birth or in the renewing of their mind) filled with the holy Ghost, have thus understood [k] the truth of *Christ*, and rightly known *Christ* (like as he is a true Christ of God) in the Spirit, and according to the Spirit.

[i] Rom. 6. a, Phil. 3. b. 1 Pet. 2. 4. a,
[k] Ioh. 8. d, 17. a,

5. But when as now *Christ* (with his holy Spirit, and with full clearness of God his Father) had gotten a living shape in his Disciples, then published they the same wonderful works of God (which they had seen and heard, and which were become known unto them through the power of the holy Ghost) in *Ierusalem*, [l] and witnessed that the same should also so come to pass in the last days.

[l] Act. 2. 3. 4. &c.

7. CONsider, ye dearly beloved, how that the disciples of *Christ* (which were daily conversant with *Christ* after the flesh, which also heard his word, and with whom *Christ* spake much of the mysterie of the kingdom

of

of God, and of his cleerneſs which he had with his Father) could not underſtand the naked cleerneſs of God, nor *Chriſt* in his true
m Ioh. 1. a, 8.b, 12, d, e, Being (like as he is a true m light, and the n very true ſubſtance of God his Father) nor yet
n Col. 1. b Heb. 1. a, (by any manner means of their knowledge) o comprehend, behold, nor inherit any beauty
o Iſa. 64. b, of the heavenly goods; and how that it all remained covered before them until they had kept the Paſsover with *Chriſt* (namely, in his death, burial, and reſurrection, until that he aſcended from them into heaven, and that *Chriſt* had made manifeſt himſelf (in glory) unto them (in a ſpiritual cleerneſs) out of heaven, (from the right hand of God his father) with
p Act. 2. a the p pouring forth of his holy Ghoſt abundantly.

The XXIII Chapter.

A BEhold, in the ſame day of the pouring forth of the holy Spirit of *Chriſt* (which was ſhed forth into them, as a flood of living
a Act. 2 a waters, out a of the heavenly powers) they rightly knew *Chriſt* in the Spirit, even as he after the Spirit, is a true *Chriſt* of God: and underſtood his ſervices and ceremonies according to the truth; and they had even ſo
b 1 Iohn 1. a. (through the ſame Spirit) their b fellowſhip with God the Father, and the Lord Jeſus Chriſt, in the heavenly being: whereout they brought

brought forth and publiſhed the Counſel, mind, and will of God, and the Treaſures of the ſpiritual and heavenly goods, to the ſalvation and joy of all men, and to the inheriting of thoſe ſame, unto them which [c] believed in *Chriſt*, and held the Paſsover or Supper rightly with him. For otherwiſe it could not come to paſs.

[c] Ioh 17. e, Acts 4. b,

2. Therefore no man knoweth Chriſt, nor [d] the Father, nor yet the upright ſervices or ceremonies of Chriſt, for to miniſter thoſe ſame according to the truth, but ſuch as are even ſo [e] renewed or born again through Chriſt (as we have declared) in their ſpirit and mind; neither yet doth it become any other to ſet forth any ſervices or ceremonies of Chriſt, nor to ordain any unto Prieſts or miniſters of the word nor to preach or publiſh the *Evangelie*, but ſuch, or they that are [f] ſent of Chriſt himſelf; for otherwiſe it is all falſe.

[d] Matth. 11. c, [e] Ioh. 3. a, Rom. 8. 12. a, Eph. 4. c. [f] Rom. 10. b,

3. *Ceremonies* ſignifie unto us, *Services, which have Myſteries or Secrets in them. Evangelie* ſignifieth unto us, *a joyful meſſage, which is publiſhed* (through [g] the power of God, and operation of the holy Ghoſt) *out of the heavenly Truth.*

[g] Luke 1. b. Rom. 1. b

4. HEreout have we a great myſterie to conſider of, and alſo to note, how that many falſe Chriſtians (or ſuch as falſly make their boaſt of Chriſt) are riſen up before this

B

h Iohn 10. a, h day of Chriſt, or to have ſet them againſt the ſame: and how that many (through the knowledge which they have taken on unto them out of the letter of the Scripture) buſie them to ſet forth the knowledge of Chriſt and his ceremonies, which are not ſent of Chriſt, but are yet utterly eſtranged from him; much leſs then have kept the Paſcha or Paſſover of his Supper, like as the Diſciples of Chriſt held the ſame with Chriſt.

5. For I ſay unto you truly, whilſt that the Diſciples of Chriſt which had their converſation in times paſt with Chriſt after the fleſh, and ſpake mouth to mouth with him; have not in their knowledge underſtood or inherited the cleerneſs of Chriſt (although the i myſterie of the kingdom of God, was brought and given unto them to underſtand, neither yet could underſtand or inherit the ſame, before that the fiftieth day (after the Paſſover of Chriſt) was fulfilled, that the heaven was opened before them, and that the holy Ghoſt was k ſhed forth upon them; ſo ſhall not likewiſe preſently (which thing I teſtifie unto you for certain) the Scripture learned, nor yet any conceited diſciples of Chriſt (which have not kept or paſſed thorow with Chriſt after the l fleſh, the Paſſover from l death into life, and from fleſh into ſpirit; nor in the following of Chriſt, attained (through the powers of the holy

i Matth. 13. b,

k Act. 2. a

l Rom. 6. a, 8. a, b.

holy Ghoſt) unto the [m] cleerneſs of Chriſt understand the [n] cleerneſs of the word of Chriſt, out of the knowledge of the letter of the Scripture; nor out of the imagination of their knowledge touching the ſpiritual and heavenly things, much leſs receive or inherit his godly being of love; neither yet alſo ſet forth, teach or miniſter his ceremonies and ſervices, according to the truth, nor publiſh the true Evangelie of Chriſt out of the light of life.

[m] Iohn 5. c. [n] Matth. 11. c. 1 Cor. 1. 2. b.

6. FOraſmuch then as that the Scripture-learned, and wiſe of the world (which in times paſt believed not the word of Chriſt) neither yet they all which turned them away from the doctrine of Chriſt, and from his miniſters, and made up themſelves thereagainſt, have never known the very true of the heavenly [o] Truth of Chriſt, nor attained unto, or gotten (without the Paſsover with Chriſt) the [p] cleerneſs of his holy Spirit; ſo give I you then (ye good willing hearts) to conſider and judge what teſtimonies of the truth that the Scripture learned, and the wiſe of the world can preſently give forth, which believe not the love of Chriſt, but reſiſt the ſame with their diſobedient knowledge: and what counſel they can hold and decree, and after what Righteouſneſs they can go forth, which concordably agreeth with the counſel of God, with the true righteouſneſs and ſingle minded

C

[o] 1 Cor. 1. b. [p] Iohn 5. c.

doctrine of Jesu Christ, with his true services and ceremonies, and with the godly wisdom and the requiring of the love of Jesu Christ; seeing that the same is all unpossible for them to do.

7. For if they turn them not about to the childish single mindedness; nor come even so with humble hearts unto q this stool of grace, whereof we witness, nor to the obedience of the requiring of the same (to wit that they be not assembled obediently according to the requiring of the service of love, unto r the communalty of the love of Jesu Christ, but turn them away from the same, and harden their hearts thereagainst) so shall they not understand the truth of Jesu Christ, nor his right service of love, nor the counsel or will of God, nor yet obtain or inherit, neither presently nor for ever, the true spiritual and heavenly goods, but perish in much contention, and in their hardness of heart, and unclean consciences, be estranged from the face of *Christ*, dy s in their sins, and be u condemned with the ungodly, which will not believe nor obey God's truth, nor yet the love of *Christ*, in the fire of hell, and be constrained to bear the curse of the ungodly; also bide separated from the clearness of the upright and vertuous Being of God and Christ: and not behold the amiable face of God in righteousness.

q Heb. 5. 2,

r Iohn 10. b,

s 2 Thes. 1. b,

t Ioh. 8. c.

u Matth. 25. d,

8. Let

8. LEt every one take it effectually to heart, D
For it ſhall all in his time come to paſs,
and be found even ſo; whether it be now be-
lieved or no.

9. For I ſay unto you verily, the ſun of
this ſame day (ſhall not go down, or leave
off to ſhin, before all this come to paſs, and
that the worldbe judged (through the judg-
ment of *Chriſt*) x with righteouſneſs, accord- x Pſal. 96.
ing to the Scripture. b. 98. b,
Act. 17. d,

The XXIIII. Chapter.

NOw when the holy of the true taberna- A
cle, with his ſervices (according to the
true being) was heretofore (as is aboveſaid)
builded among the diſciples of *Chriſt*; and e-
rected in his declaring and righteouſneſs: and
that the ſervices of the ſame holy [namely,
the treſpaſs offering, ſin offering, and death
offering] were all likewiſe fulfilled with them;
ſo became then alſo with the diſciples of
Chriſt, the vaile (that was before the moſt
holy) a removed from the moſt holy, and the a 2 Cor.
b middle wall (which was betwixt them and 3. b, 4. a,
God) taken away: and even ſo, in the true b Iſa. 59.
righteouſneſs, became the clearneſs and a, Eph. 2, b,
friendlineſs of the uncovered face of God and Col. 2, b,
Chriſt made manifeſt among them; and the
fulneſs of the ſpiritual and heavenly goods
brought unto them.

2. For even out of the heavenly cleerneſs, there was (in the upright being of *Chriſt*) uncovered among them the mercy ſeat of the true tabernacle of God [c] in the moſt holy; namely, in the heavenly being: wherein God would (through his *Chriſt*) gather together his holy ones (ſo many as followed after *Chriſt* in the holy, and held the paſſover or paſcha with him, like as his diſciples had (in the eating of his fleſh, and drinking of his blood) holden or gone thorow the ſame with him) for to make manifeſt now likewiſe at the very laſt [namely, in this laſt time] with us little ones and God's elect, that ſame moſt holy of the true tabernacle of God, with the glory of *Chriſt* & his holy ones (as the moſt perfect) to an [d] everlaſting reſt and peace for his holy ones upon the earth, and to bring unto us in ful cleerneſs) the communion of his love; to the end that now even ſo at the very laſt [namely, how in this day of the love of God the Father, wherein God declareth and bringeth unto us his holy goods [e] and ſpiritual riches] his true tabernacle ſhould (in all perfection) be everlaſting upon earth, [f] to a dwelling, honour, and glory for him (the ſupream God) and to an everlaſting bleſſing, joy, [g] and ſalvation, for all men which aſſemble them thereunto) according to the promiſes. For ſo it hath pleaſed God

c Act. 2. Heb. 9. 10. b,

d Iſa. 33 c Sap. 3. a. * *Supra.* 1. b, 5.

e Mat. 13. b 2 Cor. 4. a Col. 2. a, f Ioh. 14. c, Apoc. 21. a g Iſa. 35. c 51. b, 60. b

God, to the end that his will and the Judgment of his righteousneſs, might be [h] done and executed on earth, as in heaven.

3. Behold, in ſuchwiſe is God glorified in his holy ones; and *Chriſt* wonderful in his believers. Let every one have a good regard thereon.

4. IN all theſe wonderful works of God, and alſo in the Images and figures, which are figured forth unto us in the ſcripture, we can well make and underſtand (ye dearly beloved) how that the tabernacle of God and his ſervice, was prepared (by *Moſes* and *Aaron*) in images, figures, and ſhadows, and how that the unilluminated people have bin ſerved therewithall, till unto *Chriſt*, the true light of life. And alſo how that God's elect and illuminated holy ones (which are obediently gone thorow the paſsover of *Chriſt*, with *Chriſt* after the fleſh) and even ſo being departed out of the imagelike, and out of the fulfilling of his requiring are entred into the true being of *Chriſt*, are ſerved with the ſpiritual and heavenly goods, and with the living word of truth, in the upright being of the love of Jeſus Chriſt

5. For that cauſe, conſider now in this day on the wonderful works of God, how that God (after the departure out of the heathenſhip)

h Iſa. 42. a Ier. 9. c, 23. a, 33. b, Mat. 6. b, i 2 Theſſ. 1. b, *B*

k Exod. 30. b, Levi. 10. d Heb. 7. 9. b

l Gen. 12. a,

ſhip) prepared the forefront of his true tabernacle (which is the fear of God) with the Fathers of *Iſrael* (through the promſes) [m] in his Covenant of Circumciſion.

m In Gen. 17.a,b, 28.b,

6. But the holy (which is the belief of *Ieſu Chriſt*) hath he prepared [n] in the death or ſuffering of *Chriſt*, and in the baptiſm or waſhing in the ſame death; namely, with the diſciples of *Chriſt*, which were of the belief of *Abraham*, and the upright believers of *Chriſt*, and paſſed over with *Chriſt* [o] out of the fleſh into the ſpirit through faith; the which is the true Paſcha that we ought to keep with *Chriſt*, to a teſtimony that we believe uprightly in him.

n Mat. 20.b. Luk. 22.b 23. 24. c,

o Rom. 8. a,b,

7. For the belief is the true holy, wherein *Chriſt* (to the vanquiſhing of ſin) is [p] gon before us in the paſs over of his ſuffering and death; and hath prepared us the boldneſs, for to follow after him therein, to a new and living way, through the vail that is through his fleſh; to the end that we ſhould in the true holy (wherein *Chriſt* (if we enter into the ſame with him) [r] beareth our ſins, and taketh them clean away from us) become [s] implanted into *Chriſt*, with the like death of *Chriſt*. For even ſo (through the [t] oblation of *Chriſt*, and his death of the Croſs, and to follow after him therein, in the holy) we obtain the everlaſting remiſſion and purging of the ſins,

p 1 Pet. 2. c,

q Eph. 3. b Heb. 5. 10. c,

r Iſa. 59. a 1 Per. 2. c,

s Rom. 6. a,

t Heb. 9. b

and

and the making alive or [u] resurrection from the death in *Jesus Christ*; as also the eternal life, with all holiness and righteous: and inherit even so the true spiritual and heavenly goods, with *Christ* in the heavenly being,

[u] Rom. 6. 2,8.b, 2 Cor. 4.b Phil. 3. b,

The XXV *Chapter.*

BEhold, this way to the everlasting life and heavenly being in the pass over of *Christ* (wherein *Christ* with his disciples hath gone before us in [a] the holy) is now likewise in this day of the coming of *Christ*, declared unto us (like as unto the people in time past) for that we should now also with *Christ*, [namely when we have received [b] into us the body and blood of *Jesus Christ*] enter into the same way, keep his supper or pass over with him (like as he hath kept the same with his disciples) and even so accomplish the true oblation or God-service in the holy; namely, to lay off, to mortifie, and to bury the flesh, and all what is fleshly and wicked of nature, either perverse, or hath an earthly and fleshly or wicked and perverse mind, in the death of *Christ*, or to pass thorow the same in such sort, and to rise again from the death, and be [d] made alive with *Christ* (in the [e] renewing of our mind) in the upright spiritual being of *Christ*; to the intent that it might even so now all be accomplished in us (through *Christ*) whatsoever is [f] written of *Christ*, and of all them that love him.

A

[a] Heb. 9. 10.b,

[b] Mat. 26.c, Luk. 22.b Ioh. 6.c,

[c] Rom. 6. 2, Col. 2.b, [d] Eze 17. b Rom. 8.b, [e] Rom. 12 a, Eph. 4 c [f] Luk. 22. c, 24.c.

2. If

B 2. If we now follow after *Chriſt* in ſuch wiſe (according to the word of his doctrine) in the holy, ſo ſhall we then certainely
g Ioh.8.d in his Doctrine, know g the truth of *Chriſt*, alſo evidently underſtand, that the ſame Imitation of *Chriſt* in the holy, will
hHeb 9.b lead or bring us to the accompliſhing of the holy h offering of *Chriſt* and his Diſciples, to the perfect light or glorious day of the love, and to the ſervice of perfection, which is adminiſtred with the ſpiritual and heavenly goods, out of the moſt holy of the true tabernacle of God.

3. In which day of perfect light, we behold (with naked cleerneſs) the moſt holy
i Ioel.2.c, Act.2.b, (which God hath brought now i in the laſt time (with all his glorious garniſhing) unto us little ones and God his elect, erected the ſame with us, and herited us wonderfully
k Apo.12. 2,21.2.b. therein) in his perfect k beauty and lovelineſs; and live even ſo therein, as true holy ones of God, and Believers of *Chriſt*.

4. For behold, this ſame moſt holy of the true tabernacle of God, doth God now bring
l Mat.24, d,25.c, Iud.2.b, unto us, with himſelf, with his *Chriſt*, l and with all the thouſands of his ſaints, in godly triumph, to a righteous Judgement upon earth, like as there is written thereof, according to the promiſes.

5. Con

5. CONsider now (ye dearly beloved) how or in what manner that God now in the laſt time bringeth and ſetteth up the [m] perfection of his kingdom, with us little ones and God's elect: how that our teſtimony and publiſhing of the joyful meſſage, is of the ſame Kingdom: and in what manner all the ſervices and prophecies (which are gone out from God, and added unto his promiſes) do lead hereunto, and reſt or ceaſe therein; namely, in [n] the renewing of the ſpirit and mind, in *Jeſu Chriſt*, through the holy ſpirit of his love. C

m 1 Cor. 13. b.

n Rom. 12. a. Eph. 4. c.

9. The which we likewiſe (through the arm of our ſaviour) do even ſo ſet forth and expreſs in cleerneſs before every one which heareth us, or whom God ſtirreth into our way; namely, that the perfection is no earthly or fleſhly thing, nor any fleſhly dealing or liberty, but the perfect power of God, and the glory of *Chriſt* in his coming.

7. Which coming of *Chriſt*, is now declared unto us, that we might through the ſame, be ſeperated (in our ſpirit) from the death of ſin; implanted into *Chriſt* with his like, death and ſo [o] raiſed up out of the death of *Chriſt*, and made alive according to the very likeneſs of God (in the power of his holy Ghoſt) [p] in upright righteouſneſs and holineſs, to [q] coheires with *Chriſt*, in the treaſures of the ſpirituall

o Rom. 6. 8. b. 1 Cor. 6. b. 2 Cor. 4. b.

p Eph. 4. c.

q Rom. 8. b. Col. 2. a.

ſpiritual and heavenly goods; to the intent that we ſhould even ſo (not according to the fleſh, or in the uncircumciſion, but according to the ſpirit, or in the laying away of the foreſkin of the ſinful fleſh) live and tryumph in the heavenly Being with Chriſt and all his Saints (which preſently meet us, in all perfection of the works of God, in this day of love, with Chriſtian [r] tryumph) everlaſtingly in all love, according to the promiſes.

r 1 Theſ. 4. b, 2 Theſ. 1. b,

8. BEhold, ſuch is the perfect kingdom of God, and his moſt holy ſervice, come unto us from God's grace: and that ſame is the very true whereof we witneſs; and which we publiſh (to an *Evangelie* of the glorious kingdom of *Chriſt*) in all the world, under the obedience of the love of Jeſu Chriſt.

D

f Matth. 24. b, Apo. 14. a

For that ſame very true with his perfect beauty, love, and righteouſneſs, hath the God of heaven (out of the fulneſs of his grace) declared and brought unto us; and erected the ſame with us, now [t] at the laſt time (in the time of the laſt divided kingdom of *Babel*) to an [n] everlaſting peaceable kingdom for his holy ones, according to his promiſes.

t Iſa. 2. a, Mic. 4. a. u Dan. 2.

10. And the upright righteouſneſs of the ſame, and the true [x] holy Ghoſt, which is poured out therein with perfect love, and floweth abundantly therein, is the true moſt holy of the everlaſting Being of God, whereout

x Joel 2. c Acts 2. c.

out our upright ſervice of the love is adminiſtred, and whereunto all ſervices and propheſies (which are gone out from God and his truth) do lead, as to the right and very true perfection: and that ſame perfect good, and his moſt holy ſervice of love, ſhall bide for ever (with full declaration of the [y] very true perfection) in his ſervice; to the end that the ſame moſt holy perfect good, might (from henceforth for evermore) be declared upon the earth; and all peaceable ones, with all they that love the peace in Jeſu Chriſt, [z] aſſembled thereunto, according to the promiſes.

[y] 1 Cor. 13. b,

[z] Iſa. 13. a Ier. 3. b, 50. a, Ezek. 3. 7. c, Zac. 8. b, E

11. OH alas, how groſly have certain over-reached them, which have (out of the imagination of their knowledge, or out of the riches of their ſpirit) taken on, ſet forth, and taught the perfection according to the fleſh, and applied the freedom of the children of God, on the elementiſh man, looked into the ſame according to a fleſhly mind, and bound or knit faſt themſelves thereon, with a certain uſe [a] of fleſhly dealing?

[a] Rom. 1.

12. But verily, whilſt that they were riſen up before [b] this day of the coming of Jeſu Chriſt (or ever the ſun of righteouſneſs aroſe unto them in their ſtedfaſt obedience unto the requiring of Jeſu Chriſt) and inclined out of their knowledge after the fleſh, unto the freedom according to the fleſh; ſo have they

[c], 2 Per. 2. b, [b] Ioh. 1. c, a,

likewiſe

likewise taken the same freedom unto them, according to the supposel or goodthinking of their elementish manhood; and missed the
e Sap.5.1, true e light of righteousness; as also not known
d Ioh.8.d the d truth of God, which maketh free, much less then understood the same. Nor there shall not any one know or understand the same
e Sap.1.2, (neither presently, nor for e ever) which is
Mat.11.c turned unto himself or his elementish man-
1 Cor.2.b hood; and so taketh on any thing out of his knowledge or mind of the flesh, be it then what it is, wherewithal he turneth him away from the obedience of the requiring of the service of the love of Jesu Christ.

13. For I say unto you verily, that no man cometh through his knowledge unto the truth of God, nor unto the true light of life, but only he which through the Belief in Jesu Christ, forsaketh himself in the obedience of the requiring of the gracious word of the
Ioh.8.d, Lord, and his service of love; and so f bideth
g Gal.4.a stedfast therein, till unto the g appointed time of the Father. That is, until that Christ after the spirit (which is the living truth of God, and the true light of life it self) be come unto him, and have his h shape (as an upright
h 2 Cor. 4. b, Gal.4.b, Being full of all love) in him.

F 14. Therefore ought every one to look wel unto it, that he run not forth according to his mind or knowledge, nor according

to

to the goodthinking of his own ſpirit, before the time (wherein the very true is appointed to be inherited) neither reſpect, give ear unto, nor believe any manner of knowledge which riſeth up in his own heart, much leſs which is held forth before him by others, againſt us, and our miniſtration of the moſt holy ſervice of love or wherewith he is aſſaulted or tempted. But that he alwaies in his aſſaulting or temptation, [i] humble him (with [k] ſingleneſs of heart) unto the [l] obedience of the requiring of the gracious word and his ſervice of love: and even ſo hear and believe the ſame ſure prophetical word, in his ſervice, and [m] take heed thereunto [ſeeing that now in the laſt time, the true love and the upright Being of Chriſt, is adminiſtred and taught thereout] until that the true light of the ſame word and ſervice, and the perfect Being of God the Father and Chriſt, come unto him, and ariſe in his heart, in the perfect [n] glory and power of God and of the holy Ghoſt, that he may live everlaſtingly with God and his Chriſt, in all love. O yea, that come to paſs even ſo.

i Ecc. 7. b
k Sap. 1. a
l 1 Pet. 1. b,
m 2 Pet. 1. b,
n Matth. 24. d, 25. d, Luke 17. 21. 24. Acts 1. a,

20. What we had here more to ſay of the Supper and Following of Chriſt, of the Holy and of his true Service or Oblation, and of the Altar in the Holy, and of the Vayl before the moſt holy, is declared in the *Glaſs of Righteouſneſs*. 2. b,

The

The XXVI Chapter.

A NOw when this true being of the holy of the true Tabernacle of God, whereof we witneſs, was declared, come and prepared (in his true ſervice) with the diſciples of *Chriſt* and miniſtred in the belief, ſo were then the foregoing ſervices (which were the images, figures, and [a] ſhadows of that ſame) no longer fruitful with them: they ceaſed alſo among them, with their ſervices: and the true being of the promiſes (whereon (as on the ſeed of the bleſſing) the foregoing ſervices pointed, [b] and led threunto) was at the ſame time (to the [c] bleſſing of all generations of the earth) [d] publiſhed by the ſame illuminated diſciples of *Chriſt* (as the true ſeed of *Abraham*) in all the lands of *Juda*, according to the promiſes.

a Col. 2. b Heb. 8. 10. a,
b Gal. 3. c 4. a, Heb. 7. b, c Gen. 12. a, 17. b, 21. 22. b. d Act. 2. e 3. b, 4. b. &c.

2. There was alſo teſtified by them, that the righteouſneſs of life was to be obtained in [e] the death of *Jeſus Chriſt*, through [f] faith, and not through the works of the law. And that the law of *Moſes*, and the ſervices of the Prieſt hood of *Aaron*, [g] ceaſed, and had ended their ſervice with them, in the ſame ſervice of *Chriſt* of the very true teſtament.

e Rom. 5. f Act. 13. 15. b, Rom. 3. 4. b, 5. a, 9. a, 10. a, Gal. 2. b, 3. a, g Heb. 7. b, 8. a, 10. a,

3. HEreon we ought adviſedly to conſider (ye, dearly beloved) for to underſtand according to the truth, in what manner

B

ner the Law of *Moſes*, and the foregoing ſervices of the Prieſthood (after the Ordinance of *Aaron*) ceaſed with the Diſciples of Chriſt.

4. Not verily, through the bringing in or ſetting up of any other ſervices or ceremonies: nor yet through the knowing of a greater and truer Righteouſneſs; and that one ſhould even ſo paſs forth therewith, unregenerated or unrenewed in the Spirit and minde, and ſo forſake the foregoing miniſtration and ordinance, wherewith the Righteouſneſs is required. O no, that is far wide; and whoſoever ſuppoſeth that, he miſſeth the truth very fat.

5. For the Law of *Moſes*, the Images, Figures, and Shadows, with the Prieſts office, after the manner of *Aaron* (which are all fulfilled and ceaſe in Chriſt) miniſter unto us out of the true light, an higher and perfecter cleerneſs; namely, [h] the perfect Being, and the renewing of [i] the heart and ſpirit: to wit, to be purged for a Tabernacle or Houſe of the living God, [k] wherein God with his Chriſt, dwelleth, liveth, and reſteth: wherein it becometh then all fulfilled; and the coſtly Treaſure of the heavenly and ſpiritual goods, brought unto men, and from thence doth it flow forth again, [l] as waters of life.

h 1 Cor. 12. d, 13. d,
i Rom. 12. a,
Eph. 4. c,
k 2 Cor. 6 b,
Apo. 21. d,
l Iohn 17 d,

9. BEhold, even thus, or to this end, had the old Teſtament ended his Service

with the Diſciples of Chriſt. And in ſuch a
m Acts 2. a, ſtate (as being [m] repleniſhed with the fulneſs of the holy ſpirit of Chriſt) have the former ſervices ceaſed with them, inaſmuch as they had accompliſhed the requiring of thoſe ſame in Jeſu Chriſt.

7. And verily, not through other ſervices, nor through the knowing of any thing better, truer, or perfecter, like as many conceited
n Rom. 1. c, Eph. 4. b, Chriſtians ſuppoſe, and [n] ſay out of the blindneſs of their hearts, that the ſervices of the old Teſtament (after the Law of *Moſes*, and Ordinance of *Aaron*) are all ended: and that they therefore have now the ſervices of the new Teſtament, and know the new or the beſt and the true: and run forth even ſo therewithal, not once diſtincting, that the fulfilling of the foregoing ſervices which require the very true, doth not come to paſs in the knowledge of the very true: nor yet that the ſervices of the new Teſtament, which follow or depend on the accompliſhing of the foregoing, are ſervices of ſpiritual and heavenly goods, and bring a
o Rom. 1. b, 1 Cor. 1. b, [o] power of God, in the ſpirit, to the declaring of the ſeat of God and Chriſt, in the heavenly Being.

8. Therefore let us have a regard, how and wherein the changing and renewing of the ſervices came to paſs: and how that the changing and renewing of the ſame ſervices, ſhall

ſhall not now alſo in the laſt time come otherwiſe to paſs (then as is aboveſaid, and as we have witneſſed) p according to the Scripture. Therefore conſider well. p Ioel 2. c, Acts 2.b,

9. WHen now the Law of *Moſes* (which is literal, and (for the ſins cauſe) wrought q the death) had miniſtred her Office, till unto the death of the ſin, r in the death of Jeſu Chriſt, then had the Law (which in her Service, required the Righteouſneſs, with writings and ordinances, and with correction and Doctrine, and was likewiſe in her ſervice, deadly over the ſin) ſerved out her office, with the Diſciples of Chriſt: and even ſo at the end or fulfilling of the requiring of the ſame Law [namely, in the death or end of the ſin] the true ſpiritual Law, or heavenly Ordinance (ſ which made them alive in Jeſu Chriſt) came unto them: wherethrough the foregoing ſervice of the Law, was fulfilled and ceaſed with them. q Rom 7. b, r Rom, 6. a, ſ Rom. 8. a, b,

10. Behold, when as now the Law of *Moſes* was in ſuch wiſe (as is ſaid) fulfilled or accompliſhed, and had no longer ſervice with the death of the ſin, and with the Believers of Chriſt, which through the Law were dead unto the Law; but the Spirit of Chriſt, which made the deceaſed Believers of Chriſt alive again in righteouſneſs, out t of the death of Chriſt; ſo had then alſo the Prieſthood in his t Rom. 8. b,

Images, Figures, and Shadows, after the manner of *Aaron*, no more miniſtration with the living in *Jeſu Chriſt*, neither yet gave it any cleerneſs more with them, becauſe the heavenly cleerneſs of *Chriſt*, and his upright Being of love (wherein the Diſciples of *Chriſt* were
t 2 Cor. 3. a, b, comprehended) excelled far away all [t] cleerneſs of the figurative ſervices.

E 11. For that cauſe the Prieſthood of *Aaron* changed alſo with the Diſciples of *Chriſt*, and
v Heb. 7. b, c, 8. a, 9. b, 10. a, ceaſed by them; [v] for with them there was a ſpiritual heavenly Prieſthood appeared, in upright righteouſneſs: and even ſo was the ſame with his ſervice, eſtabliſhed on Chriſt after
x Pſ. 110. a, Acts 1. b, Heb. 5. b, 6. c, 7. b, the Spirit (the true light) [x] which is an high Prieſt that bideth for ever, at the right hand of God in the heavenly Being: whoſe ſervice of the ſpiritual and heavenly miniſtration, cometh not to paſs in the letter; nor in the figures: but in the very true Being.

12. BEhold, even ſo was *Chriſt* after the
y Heb. 8. a, 9. b, 10. b, ſpirit (in his Office or Service) [y] a miniſter of the very true and heavenly goods, among his Diſciples and Believers: and hath
z Act. 1. b (z when he had taken in the heaven) multiplied himſelf (through his ſeed of the holy Ghoſt) out of the heavenly Being, to the increaſing of his generation (the upright ſeed of *Abraham*) according to the Promiſes. And
a Act. 2. e. even ſo became Chriſt fruitful upon earth, [a] in many

many thousands of his saints, all which he (through his death) made free [b] or justified from the sin, and made them alive through his holy Ghost, taking them up from the earth, and assembling them unto him at the right hand of God his Father, [c] in the heavenly being.

[b] Rom. 8. a,
[c] Act. 7. f. Eph 2. a, Phil. 3. c F

13. Lo, in such wise ceased the law of *Moses*, and the services of the priesthood after the manner of *Aaron*, with the disciples of *Christ*: and have in such sort changed them, and verily not otherwise.

14. But this grace which appeared through Christ, and this everlasting life (to the joy and triumph of Christ) [d] was spread abroad in all the lands & generations of the heathen. And all those that believed on Jesu Christ, kept the pascha with him; ate his body, and drank his blood; they [e] became one body and blood with Christ; which were also all, Children of the promises with Christ, and coheirs in the secret treasures of the heavenly goods, and in the [g] resurrection of the righteous: and were even so all, the right children of the new testament.

[d] Act. 10. d. 13. e, f, 14. b, c, &c.
[e] 1 Cor. 10. c, 11. c,
[f] Rom. 8. b,
[g] 1 Cor. 15. c, 2 Cor. 4. b, Phil. 3. b,

The XXVII *Chapter.*

IN all this same (even as we have before said) the Scripture giveth us to understand, who, or which they be, that inherit

a Mat.25. d Rom.2.a, 6.c.8.a,b, b Apo.20. a, c Ioh.15. a,17.c, Rom.8.a, b Eph.3.b, d 1 Cor. 15.b, e 1 Theſſ. 4.b, Infra. 41. d f Rom.6. a, g Ioh.6.c 1 Cor.11. d h Ioh. 14. c,17.c, i Rom.8. a, k Ioh.12. c,14.a, 17.c, l Mat 25. d, Apo. 21. a,

with *Chriſt* the heaven, [a] and the eternal life, and have a portion with [b] him in the reſurrection; namely, they, which belong unto him, or are [c] incorporated into him.

2. For the firſtling which riſeth (of them that ſleep) [d] is *Chriſt*, after that, they which belong unto *Chriſt*: which make them manifeſt, in the time of the [e] coming of *Chriſt* in his majeſty. For otherwiſe it cannot come to paſs.

3. But they which belong not unto Chriſt [namely, which are not incorporated into him, nor [f] baptiſed in his death; neither yet buryed with him, nor kept the [g] ſupper (in his paſs over) with him] have no portion with *Chriſt*, in the reſurrection, nor in the eternal life, according to the Scripture. For they which are in him, and in whom he is glorified, thoſe are one [h] body with him, and are like as he is: for that cauſe [i] they belong alſo unto him, and are always and for ever where [k] he is, in the ſecretneſs of the Kingdom of the God of heavens.

4. For this is the will of *Chriſt*, that all his members ſhould inherit [l] the kingdom of the God of heavens (the moſt pure beauty) with him; and ſo live with him everlaſtingly, according to the ſcripture.

B 5. BEhold over thoſe which in times paſt followed *Chriſt* with perfect hearts, and have even ſo a part or portion with

with Christ, in [m] the first resurrection, hath the second death which is come, and beareth dominion over the world, & all unbelievers) no power; for they are entred [n] through the death of Christ, into the everlasting life. And therefore they shal both now and for evermore (as upright Christians and Priests of God) [o] reigne with Christ according to the Scripture.

[m] Apo. 20. a
[n] Ioh. 5. c Rom. 5. a
[o] Apo. 5. 20 b, 22. a,

6. Consider, at the same time when Christ (the everlasting life) was [p] fruitful upon the earth (to al light of men) through the belief, then was it known that the belief is the free woman, and the true testament, whereout the free Children & heirs [r] of the riches, & of the secret heavenly wisdoms of God, are born.

[p] Act. 2 c 10, c, 13. c,
[q] Ioh. 1. a
[r] Rom. 8. b, C

7. FOr that cause, O ye dearly beloved (ye all which love the truth, and [s] hear this day my voice) let my sayings enter into the ears of your hearts; and become understanding in the mysterie of the heavenly and spiritual works of God, according to the spirit: as also in his outward works, according to the flesh.

[s] Psal. 95. b, Heb 3. 4, b

8. For behold, In the time when the living souls of *Christ* (where through the holy Ghost) brought forth [t] upon earth, so was then the belief with the service of the word of the holy ones of *Christ*, the fruitful wife, of whom the living souls of *Christ* were born: but *Christ* (the light of life) was the husband

[t] Act. 2. b Rom. 8. b

the Lord, or the head of the ſame wife;
v Act. 10. which out of the power of God, [u] poured his
x Act. 2. a [x] holy Spirit (which is the ſeed of the increaſe of Chriſt, to the procreating of his ſpiritual children) into her. And even ſo were all thoſe which were born thereof, the upright children of God, according to the promiſes.

D 9. What we had here more to ſay, of the Law, and of her ſervice, of the office of Chriſt through his holy ones, or of the procreation of the light and life through the ſervice of the Word, of the procreation of the children of God (and who they are, as alſo who are not the ſame) of the eſtabliſhing of the true Teſtament, through the blood of *Jeſus Chriſt*, of the true reſurrection, and of the ſecond death, is declared in the *Glaſs of Righteouſneſs*.

The XXVIII *Chapter.*

A WHilſt now the children of men cleaved unto the upright faith of *Abraham* (which was of one Being with the true light of life) or grounded themſelves therein; and evenſo obediently reſpected the ſervice of the Belief (adminiſtred out of the true light, which is Chriſt himſelf) in his requiring: exa Mat. 13, f, 24. ciſed them therein, & only gave ear & had
1 Cor. 4. a regard unto the [a] miniſters of the holy word,
2 Cor. 5. c which had kept the Paſsover with Chriſt, out
Heb. 13. b

of

of flesh, into spirit, and out of death into life: and, were even implanted into *Christ*; and [b] codeified with God: and also (being obedient unto the word in his requiring) bid stedfast therein, until that they had also kept the pass over with *Christ*, & obtained [d] the renewing of their spirit & mind, in *Iesu Christ* (the which is the upright supper or pascha, [e] wherein men rightly eat the body of *Christ*, drink his blood, are partakers of his sufferings, and [f] baptised in his death, unto his burying: and even so, remember the suffering of *Christ*, and [g] witness or publish his death, till unto his coming; that is, until the true light arise [h] in the heart) so were they made safe, [i] justified from their sins, renewed [k] in the spirit of their mind, & sanctified in *Christ*, [l] to fellow members of his body, and to [m] coheirs in the riches of God his father, in the everlasting life.

b Rom. 8. b,
c Ioh. 17. c,
2 Pet. 1. a,
d Rom. 12. a,
Eph. 4. c,
e Ioh. 6. c
1 Cor. 11. c,
f Rom. 6. a,
Gal. 3. c,
g Luk. 22. b,
h 2 Pet. 1. b,
i Heb. 9. b
k Eph. 4. c
Col. 3. b,
l Rom. 12. a,
1 Cor. 12. b
Eph. 4. b, 5. c,
m Rom. 8. b,
Apo. 21. a B

2. So long now as that all this did flourish or bear sway (in his upright state) with the children of men, so was *Christ* (in his Belief, and through his Belief) also daylie fruitful [n] to many multitudes of his holy ones, which assembled them all (through the service of the holy word) unto *Christ*, and became [o] one body with him, like as we have also before said.

n Act. 2. c 3 c,
o Rom. 12. a,
Eph. 4. b, 5. c,

3. Behold, with this same *Christ*, and all his holy ones (which are the true members of

of his body) will God now in this day (which
p Isa. 3. b, Sap 3. a, Act. 17. d Iud. 1. b, he himself hath appointed or ordained) p judge the earth with righteousness, according to the Scripture.

C 4. But when as now many of the children
q Ioh. 6. h of men q fell away from the Belief of the true light and life, or turned them there-
r Ier. 7. c, 9. b, Rom 1. c from, clave unto, or followed their r good thinking (according to the imagination of their knowledge) and the earthly ingenious
s Mat. 24. a, wisdom of the flesh: and that they s boasted them to be Christians, and many gave forth
t Act. 20. c, 2 Tim 3. 4. a, themselves t for preachers of Christ, ere ever
2 Pet 2. a they were baptised in the death of Christ and anointed by Christ with his holy Spirit: and that likewise the unilluminated inclined their hearts with the ears of their hearing and understanding, unto the testimonies of the unregenerated and unrenewed or ungoded men, or unsent Preachers, which meaned not Christ, (or had him not in consideration) aright, nor
u Deut. 12. a, 29. b, had kept (according to the truth) the Pascha with Christ, and were not entred (through
Ier. 7. c, 9. b, the death of Christ) into the everlasting life;
x Ioh. 10. a, but out of their v own goodthinking, or out of their literal knowledge, came into the sheep
y Ier. 23. c, 27. 29. b, or communalty of the Believers, or besides the Church of Christ (which were also called of
Eze. 34. a b, Christ, thieves, x wolves and murderers; and of the true prophets, y false pastors) so ceased

then

then likewiſe with them, the true [z] daylie offering or God-ſervice in the holy; the incorporating into Chriſt with his like death, and the renewing of the life and mind in Jeſu Chriſt, or the procreation of Chriſt through his light and Spirit: and it became over them and over the whole face of the Earth, utterly night and dark; and through the ſame darkneſs, the foregoing ſervice which leadeth to the life of Jeſus Chriſt, became unknown, and there entred in much renting and diviſion among the children of men, [a] to wit, that many of them became eſtranged from the truth, from the Church of Chriſt, and from the right ſenſe of her ſervices; and even ſo got the abomination of deſolation, contrary to Chriſt. and the requiring of his doctrine, his breaking in over ſuch as were declined or eſtranged from the true Doctrine of Jeſus Chriſt, which leadeth to the new birth of the upright mind and Being of Chriſt.

z Dan. 9. c

a 1 Tim. 4. 2, 2 Pet. 2. a

5. For with all them that turned off and went aſtray from the Church of Chriſt. and from the right uſe of her ſervices, the Belief of ſalvation was forſaken, and the Scripture was become to them all as a [b] cloſed book, or dark word that was without light. For that cauſe alſo the ſervice which was adminiſtred (out of the letter of the Scripture) of the

D

b Iſa. 29. b Apo. 5. a,

unilluminated

unilluminated, was as a dead body without ſoul, or as a dead wife which is deceaſed from her husband, and can bring forth no children of life.

6. NOw when this true light (for the ſelf wiſdoms cauſe of the earthly man, which is the darkneſs againſt the true light) gave no more cleerneſs upon earth, with the off-fallers and eſtranged from the true belief; and that likewiſe the night or darkneſs had
c Ioh. 9. a c captived the unbelievers, and the eſtranged from the Church of Chriſt; ſo obtained then the nature of ſin, or the childe of the Divel
d 2 Theſ. 2. 3, Infra 32. 2, and condemnation, that contrary nature, or adverſary of Chriſt (which is called * *Antichriſt*) his ſhape, in the inward Temple of the unbelieving and unregenerated men, and multiplyed it ſelf even ſo among many on the earth, in the bringing forth of his wicked fruits.

E 7. *Antichriſt* ſignifieth unto us, *a contrary anointing*: And is an anointing or a
e Iob. 20. a, freedom either an appeaſing of the heart, which cometh unto the man (when he is ſeparated or eſtranged from the true Belief of Jeſu Chriſt, and from his Church) in his inwardneſs (before the coming of the true Chriſt, or anointing of the holy Ghoſt) from the ſeed of the old ſerpent, or of the Divel. Which falſe anointing that the man taketh on to himſelf

out

out of the flesh, and out of the fleshly wisdom of his goodthinking knowledge; as also out of the seed of the divel, and wisdom of the flesh, worketh in him a secret resisting and disobedience against the Lord Jesus Christ and his requiring. And the same resisting and disobeence, is the secret iniquity of *Antichrist*, which the man (in his estranging from *Christ*, and his Church) cannot well perceive, because that he, in the separation from Jesu Christ, is well contented (in his heart) with the [g] wisdom of the flesh: and even so, contrary to the right doctrine of *Jesu Christ* ([h] which hath her ministration to the holy Spirit of Christ and his love, & on the good life of God) liveth boldly (against all God's truth) in his self wisdom, knowledge or scripture learnedness: the which is a false freedom, and the [i] abomination of desolation, against all that which is God, God service, and Christ, or the truth of God.

f 2 Thes 2. a

g Iob. 20. a,

h Ioh. 13. d, 14. b. 16. b,

i Iob. 20. a, Dan. 9. c, 11. d. 12. a, Mat. 24 b 2 Thes. 2.

8. BEhold, this *Antichrist* hath exalted himself, with his deadly service and fall light of disobedient knowledge (against all that which is of God, or of the upright Being of Jesus Christ; [k] above God, and above the true Godservice, and set himself (as though he himself were God) in the temple of the Lord (namely in the inward part of the man, wherein the living God with his Christ, ought [l] to dwell, to live, and to walk; and hath even so

a, b, k Dan. 12. a, 2 Thes. 2. a, l Lev. 26. b, Ioh. 14. c, 2 Cor. 6. b Apo 21. a

quiet

quite and clean abolished or destroyed the Law of the Lord, and the true faith in Jesu Christ; also driven out and taken away the same from the hearts, mindes, and thoughts of men, and darkned it in them: brought the Holy of the house of God [m] into desolation: caused the daylie offering in the Holy [which is the [n] mortifying of the sin, through the death of Christ] to cease: and even so set the abomination [o] of desolation in the holy place, where it ought not to stand.

m Pf. 74. a, 79. a, Dan. 8, b, 9. c, 11. d,
n Rom. 6. a,
o Dan. 9. 11. d, Mat, 24. b Mar. 13. b

9. Out of which abomination of Desolation (which in the secret of the man's inwardness, hath increased in all manner of iniquity and abominations, till unto this day; and obtained the preheminence with many) there are risen up many manner [p] spirits of Error, and sundry sorts of false hearts of the Scripture learned: which have (out of the goodthinking of their own spirit, and out of their Scripture learnedness, as also through their ingeniousness or imagination of the knowledge) brought forth manifold false Doctrines, wherethrough they seduced the people, and estranged them more and more from Christ and his Church, and from the new Birth in Jesu Christ.

p Matth. 24. c, 1 Tim. 4. a, 2 Tim. 3. a, 2 Pet. 2. a,

The XXIX. Chapter.

NOw when the Apoſtates or off-fallers from the ſafe making faith, had ſet aſide the true doctrine of Jeſu Chriſt, which taught the Beljevers of Chriſt, unto all [a] humility and meekneſs of heart; and to the upright Being of the love of Chriſt: and gave them to the ingeniouſneſs of their knowledges: and even ſo with their knowledge, ſet up themſelves to be Judges over the teſtimonies of Chriſt and his Apoſtles, ſo clave they then unto the [b] ſpirits of error, and brought in therethrough, abſurd [c] arguments of Chriſt, and of all that the Scripture ſpeaketh of him, or of the ſpiritual heavenly goods: ſtirred up the hearts of men unto many manner of fooliſh deſires, [d] vain or fond knowledges, and to manifold falſe righteouſneſs and choſen holyneſs: and adminiſtred even ſo their own [e] leaven, for the bread of life,

2. Wherethrough likewiſe the daily offering in the holy of the true Tabernacle, [f] was no more obſerved (according to the true Being) with them and their adherents: and for that cauſe alſo there chanſed with them no purging of ſins, nor pouring forth of the holy Ghoſt.

3. For the imagination of the knowledge increaſed in much richneſs of the knowledge, and obtained the preheminence with them, where-

A

a Matth. 11. c,

B

b 1 Tim. 4. a,

c 2 Tim. 2. b.

d 2 Tim. 3. a, 2 Pet. 2. a, b, Jude 1. b,

e Matth. 16. a,

f Dan. 8. b, 9. c, 11. d,

wherethrough many of the children of men, grounded their hearts thereupon, and not on Chriſt, not on the obedience of his requiring. By which occaſion alſo, the true ſervices of the holy ſpirit of Chriſt, with the treaſures of the ſpiritual and heavenly goods, ceaſed with them, and the [g] abominations of deſolation became the more manifold in the holy place of the Lord [namely, [h] in the inwardneſs of men.]

g an. 9. 11. d, Mat. 24. b,
h Luk. 17. 21. c

4. For that cauſe the true [i] Belief, and the upright ſervice of the holy ones, is now alſo come into reproach or contempt; the Sun (that heavenly day light of Chriſt) become utterly covered with [k] the darkneſs of the wiſdom of men; and the Scripture (before the underſtandings of men) as a dark word, [l] or a cloſed book, and as a Lanthorn without light: whereout many ſingular matters are preſuppoſed, but not at all perceived or underſtood.

i Ier. 5. a,
k Iſa. 13. b, Eze. 32. a Ioel. 2. b 3. b.
l Iſa. 29. b Apoc. 5. a,

5. BEhold, from that time forth that the children of men eſtranged them from the true faith, [m] and from the true ſervice of Chriſt in the holy: and that the darkneſs and deſolation, and the many manner diviſions of Religion came faſt upon the world; ſo was the world covered with ſuch abominations and darkneſs, and the hearts of the people with ſuch deſolation of confuſion.

m 1 Tim. 4. a.

6. I

6. In which time of this ſame night and error, many goodwilling hearts to the Righteouſneſs, have ſighed with anguiſh of mind; alſo diligently ſought the light and truth; groped thereafter [n] as the blind (here and there) on the painted walls; and ſo (with great diligence, zeal, and earneſtneſs) inquired after the righteouſneſs; alſo ſearched for the ſame (with fervency) in the Scripture, and had a regard or conſideration on many, whether ſame were any where to be found, or to be gotten, by any man, or might break forth by any one. n Iſa. 59. b 2 pet. 1. a

7. But whereto ſoever they turned them or went, without Chriſt & his Church, and without his true belief, ſo was it everywhere, nothing elſe but knowledg, wiſdom of the fleſh, good thinking of man, [o] darkneſs, lyes, and ſin, or error, which met with & took hold of them. o Iſa. 59. b

8. And whilſt that the [p] ſun of righteouſneſs ſhined not unto them, ſo have they not been able (how much diligence ſoever they beſtowed thereabout) to find the righteouſneſs which God eſteemed. p Sap. 5. a

9. Even thus have truly (in proceſs of time) the foreſaid darkneſſes, lyes, and iniquities, with all erring Spirits, obtained the preeminence with the eſtranged from Chriſt and from his ſafe-making Belief, and with all the enemies *D.*

of Chriſt and his love, and even ſo born rule upon the Earth; namely, from the time forth of the defection or eſtranging from Chriſt and his true belief, till unto this day of love, and of the appearing of the coming of Chriſt.

q Iſa. 11. a 2 theſ. 2. a

10. In which day, God will now (q with the Spirit of his mouth) ſlay the Antichriſt or miſchievous Nature, and make an end thereof; ſanctifie again the Fore-front and the Holy of the true Tabernacle (which are utterly fallen into deſolation and ruine, through the earthly wiſdome of the fleſh) according to the ſervice of her true being; and ſet up again, the daily Offering: and judge the People, with his light and righteouſnes, r according to the Scripture.

r Iſa. 9. a. 11. a. 32. a. 42. a. Jer. 23. a 33. b.

11. Yea, aſſuredly, the Lord will now accompliſh this ſame; and (with his light, truth, and righteouſneſs) take the s preheminence, according to the Promiſes.

s Iſa. 9. a. 11. a.

12. WHat we had here more to ſay, of the defection or eſtranging from the true light; of the true faith; of the Child of the Devil, or Antichriſt; of the abomination of deſolation; of the falſe paſtors; and of the many manner conceited opinions or good thinkings of men, is declared in the *glaſs of righteouſneſs.*

The

The XXX *Chapter.*

BUt whenas now theſe foreſaid many manner of abominations, diviſions, and errours, were entred in beſides the Church of Chriſt; and that the Apoſtles of Chriſt, with the principall Elders of the holy underſtanding, or the codeified Men [a] through the incorporating into Chriſt (which were the upright Miniſters of the holy Wrd of Chriſt) with all the holy ones of God and Chriſt, were fallen aſleep: that the light of life was become unknown, the Law of Lord forſaken; [b] the true faith, taken away from the earth; as alſo the darkneſs, with much falſ doctrine (through the unregenerated or ungodded men) come in aboundantly; and great diſcord, [c] and diviſion riſen up (among the children of men) upon the earth: ſo were there then many of the remnant of the Chriſtianity, who (in the ſame time) greatly bewailed the diſcord and erring blindneſs of men, and did mourn in their hearts very ſore: and have even ſo (out of a good intent, and goodwilling heart to the righteouſneſs) loved the peace and concord, among the children of men; and alſo with diligence, ſought after the ſame. *A*

a Joh. 15 17.

b Jer. 5. a. Hoſ. 4. a. Mica. 7. a

c Matth. 24. a.

2 Theſe have (in their good-willingneſs to the righteouſneſs) ſearched the Scripture; alſo *B*

beſtowed all their diligence and care to underſtand the ſame; and even ſo thereout (according to the uttereſt or beſt that they knew) figured out and ſet forth the ſervices and Ceremonies, and the ordinances of the Chriſtianity (in moſt like manner or conformableſt unto the Scriptures, and requiring of the Apoſtolical doctrine of Jeſus Chriſt)in the diſtincteſt manner that they were able, before the Children of men, that they mought live therethrough, in righteouſneſs and peace. They have likewiſe uſed the ſame Services and Ceremonies, to the requiring of the righteouſneſs, and to a good diſcipline and orderlineſs for the people, which humbled them under thoſe ſame.

3. Howbeit, whilſt that the light of the true being of Jeſus Chriſt, [d] ſhined not (in his perfect clearneſs) with many of them, ſo could they not uſe nor miniſter the right uſe of thoſe Services or Ceremonies, which bring the ſpiritual and heavenly goods with them; reveale or declare [e] the face of Jeſus Chriſt uncoveredly; and teach the beleevers, to the Kingdome of Heaven: but they have, ſo far forth and ſo neer as they (to the uttereſt of their power)could by any means get or attain to the ſame(according to the teſtimonies of the Scripture) with their underſtanding and knowledg, ad-

d Sap. 5. a

e 1 Cor. 13. b. 2 cor. 3. 4. a.

adminiſtred unto the people (to a memorial of Chriſt and his Acts) the ſignification and the image-like and figurative ſervices, of that which is required through Chriſt: and even ſo taught them (through the ſame Services and Ceremonies) the civil or nurturable righteouſneſs: but not the very true, Spiritual, or heavenly: for they could not attain unto the ſame.

4. NOw when theſe Services and Ceremonies (to a Teſtimony and Signification of the inward righteouſneſs) were thus figured forth and miniſtered; ſo were they then ſet forth before the children of men, to holy ſignes, or ſuch as ſignified holy things. And the Prieſts and Miniſters of thoſe ſame, have allured and drawn the hearts of the People therewithall: alſo nurtured many thereby to humility; and taught them thereout, that they (through the ſame Services and Ceremonies,) ſhould always remember the [f] paſſion or ſuffering of Chriſt, the [g] Offering for the ſin, the death of Chriſt, his Burial, the Paſcha or his Paſſe-over, and his Reſurrection and Aſcenſion. *C.*

[f] Mat. 26. 27.
[g] Heb. 9. b

5. They held alſo a remembrance of the Saints, which had faithfully followed after Chriſt; likewiſe of the confeſſing of ſins, and of the forgiveneſs of the

ſame, as alſo of the Cleanſing (which is called Purgatory;) Alſo they named certain obſervations or uſages of the ſame ſervices, *Sacraments*, which they held forth before the believers, to holy ſignes, and kept them therewith,

D. in orderlineſs of life.

6. [The Cleanſing, which is called Purgatory, ſignifieth unto us, the making pure of the beleevers of Chriſt, which they, in diſtreſs, affliction, [h] ſorrow, and anguiſh (for the ſins cauſe) do paſs thorow; wherein they (as in a fire [i] of humiliation) are purged [k] or juſtified from all their ſins, through the belief, for to enter even ſo ([l] with pure hearts) into the Kingdome of the God of heavens. In which fire of Cleanſing or Purgatory, the upright beleevers of Chriſt [m] ſhew forth patience, in Prayer unto God. And even ſo (in the [n] beleef, and in the manner of ſuffering) they follow after Chriſt in his [o] death of the croſs, to the purging of their ſins. *Sacrament*, ſignifieth unto us, an holy ſigne of a ſecret or hidden thing, to whom one giveth the name of ſome holy or godly thing, that the ſame *Sacrament* hath hidden in it; or it ſignifieth the ſame holineſs or godlineſs, that hath been tofore or ſhall come after-ward.]

h Joel 2.b
2 cor.7.b
i Iſa.48.b
ſap. 3. a.
k Act.13. 15.b.
l Mat.5.a.
m Eccl. 2. a.
luk.21.b.
m Hab.2.a
heb.10.d.
o Mat.16. c. rom.6. a. 1pet.2. c. 4.a

7. In concluſion: they held of all the holy things (whereof the Scripture maketh mention)

on) a memorial or remembrance. And all this ſame was daily ſet forth, and preached or publiſhed (in figures) unto the People, to a good memorial, or for to have the ſame continually in remembrance, that it was come to paſs, or had the foregoing (according to the truth) in the true being.

8 But verily, where now theſe figurative ſervices are far away preferred, above the upright righteouſneſs, and above the very true which they ſignific; ſo are they (in themſelves or out of themſelves) without the true light; void of force, for men to come (therethrough) to P the perfection in Jeſus Chriſt: neither yet can the People likewiſe through thoſe ſame, obtaine or inherit the purging from their ſins, nor the putting away of ſpottedneſs from their conſcience, nor yet the true being of the myſtery of the *Sacraments* and figurative ſervices, like as the ſame is now (through the holy Spirit of Jeſus Chriſt and his ſervice of love) declared and brought unto us. *E.* *p* Phil. b.

9. Therefore have not theſe foreſaid figurative ſervices, been any more furtherance unto them nor yet brought the People neerer unto the true being, then unto nurturable ſuſtentation, and to a figurative remembrance of Chriſt, and of the things which the holy ones

of Christ were passed thorow, and which all beleevers of Jesus Christ ought to pass thorow.

F 10. BEhold, In the mean time (the while it was yet night with many, and that the figurative services, and *Sacraments*, were with diligence set forth; and earnestly observed, to an humbling of the People) so have the People (which humbled them obediently thereunder) been kept under those figurative services, so that the great and horrible q destruction hath not fallen upon them, which shall now (in this last time) fall upon all ungodly and resisters of the truth; and upon all them (obediently) under the service of the love of Jesus Christ.

q Isa. 47. b 2 pet. 2. 3. a. b.

11. For that cause, the said figurative services and ceremonies, shall not now (in this day of the love of Jesus Christ) be imputed unto the People which have intended & sought the righteousness therein, for sin; but much rather for righteousness, because they have shewed therein, their good will unto the righteousness.

12. For now in this day of the love of Jesus Christ, must (no doubt) the figurative services be all renewed unto their right use, through the true light, and through his upright service of love, and declaring of the requiring of his upright righteousness; also set or ordained in their right ordinance; and used to)

(to the requiring of the upright righteouſneſs) in their right obſervation: & they ſhall even ſo in their right uſe (at the appointed time of the Father) have the fulfilling of their requiring, with the obedient beleevers in Jeſus Chriſt.

13. And all good willing ones to the upright righteouſneſs in Jeſus Chriſt, with all ſuch as aſſemble them unto us and our communiality, and humble them to our moſt holy ſervices of the love and his requiring, ſhall then likewiſe (to an entrance into the ſame upright righteouſneſs) become renewed in their underſtanding, to the end that they all might rightly (according to the truth, and according to the requiring of our moſt holy ſervice of love) paſs forth, from their beginning or entrance of the r Chriſtian life, after the very true perfection. But whoſo refuſe this ſame, and they that turne them away therefrom, thoſe ſhall not obtaine the upright righteouſneſs of God, nether preſently, nor for ever. r Heb. 6. a

14. VVHat ſhall we now ſay hereof? G ſhall we then witneſs, that we which are comprehended & eſtabliſhed in the true love and upright being of Chriſt, and are Elders and Miniſters of the word of the Lord, do let paſs to miniſter the right uſe of the mage-like and figurative ſervices, and the ſignes of the ſecret godly things, among the un-

unilluminated and unregenerated (ſeeing that their Images, figures, and ſhadows, have (through the [s] perfect righteouſneſs) the fulfilling of the requiring with the perfect ones) and that alſo the unregenerated ſhould forſake thoſe ſame? No in no wiſe: but we require (under the obedience of the love) with the right uſe of the image-like and figurative ſervices, the obedience unto the requiring of thoſe ſame, at their hands: and ſo daily inſtruct them with thoſe ſame and through thoſe ſame, that they are debtours to accompliſh and obediently to eſtabliſh the requiring of thoſe ſame, and even ſo obediently to obſerve them till unto the appointed time of the fullfilling of their requiring.

[s] 1 Cor. 13. b. heb. 7. b. 8. a.

15. For this we ſay out of the living truth of God, which is declared unto us out of Gods grace, that he, which without the love and her ſervice (or without the very true being of the love of Jeſus Chriſt and his ſervice) forſaketh the image-like or figurative ſervices and the ſignes of the ſecret godly things through his [t] good thinking or knowledge and even ſo ſeparateth him from the miniſtration of thoſe ſame, and accompliſheth not their requiring, nor hath been obedient unto the ſervice of love, till unto the [v] riſing up the true light in his heart; nor yet remain

[t] Deut. 12. a.

[v] Iſa. 58. a. 2 pet. 1. b.

ſtedfaſt in the doctrine of the ſame ſervices, unto the upright being of the love; of Jeſus Chriſt, he forſaketh verily (although he have never ſo much knowledge of ſpiritual and heavenly things) the Images or figures, and the ſignes of the ſecret godly things, unrightly and with ignorance, and taketh unto him the freedome for to be unbound from the ſervices, not to the edifying of the Congregation, but to meditying and contention: and is ſeduced and deceived by his owne ſpirit or imagination of the knowledge, wherewith he alſo ſeduceth and deceiveth other moe, which hear and follow him therein: in ſuch wiſe, that they not onely utterly forſake the ſervices, and the Images figures, and ſignes; but alſo the [x] obedience of the requiring of the gratious word [y] raiſed up preſently with us, out of the grace of God, according to his promiſes) and the teſtimonies of his holy Spirit and ſervice of love, and make up themſelves thereagainſt: and will needs even ſo (according to the Imagination of their knowledge) live free or in freedome: and cauſe nothing elſe but breach and diviſion among the Congregations, and reſiſting againſt the Prieſts or Elders.

[x] 1. Reg. 15. c.
[y] Jer. 33. b

16. Now when they have thus (in every *H.* part) forſaken and reſiſted or derided the Image-like or figurative ſervices, counting them

as

as unneedful, ſo forſake and reſiſted they then thoſe ſame, contrary to Gods truth and his requiring, and contrary to all godly and Chriſtian ordinances: and underſtand nothing at all of the myſtery of thoſe ſame, nor of the right Salvation of men in Jeſu Chriſt: and run even ſo forth with the far inſpection of their knowledge, thinking all too little on the obedience which they are debtours to ſhew in the foregoing ſervices: And ſo they remain in the taking on of their owne freedom, without the right and true freedom of the children of God.

Let every one take it to heart.

17. But of theſe our fore-mentioned Sayings of the figurative ſervices and Ceremonies, conſider (ye dearly beloved) how that the Chriſtians (for a certain ſeaſon) have had and miniſtred figurative ſervices; and been ſuſtained therewithall, till unto the day of the love of Jeſus Chriſt. Which figurative ſervices and Ceremonies, have been the Images, figures, and ſhadowes, of the true and ſpiritual things, which were tofore (through Jeſus Chriſt) come to paſs, ſeen, heard, all ſpoken and publiſhed, in the true being, for that we ſhould therethrough remember the ſame true and ſpiritual things: and that alſo

gethe

gether in ſuch wiſe, as the Jews alſo had and miniſtered their figurative Services and Ceremonies, wherewithal they were ſuſtained unto the day, wherein Chriſt was borne unto them of the ſeed of *David*. Which figurative ſervices and Ceremonies, were the Images, figures, and ſhadowes, to a memorial of the true ſpiritual things, which ſhould (in the time to come) come to paſs, and be ſeen, heard, alſo ſpoken and publiſhed in the true being of the [z] uncovered face of Chriſt.

[z] 1 Cor. 13. b. 2 cor. 3. b

The XXXI *Chapter.*

FUrthermore (ye dearly beloved) behold and conſider, how that he Catholick Church of *Rome*, hath obediently grounded it ſelf on the aforeſaid Services and Ceremonies, which are the figures or the prefiguration of the true Chriſtianity and her Services; and (with diligence and ferventy) obſerved thoſe ſame to a good diſcipline or ordinance of the congregations; and even ſo (in figures) borne the name of Chriſtians.

2. *Chriſtians*, ſignifie unto us, thoſe that are anointed. For the holy ones of Chriſt were in times paſt ſo named, [a] which were anointed with the holy Spirit of Chriſt, to Prieſts or Elders of the holy underſtanding.

[a] Act. 2. a

3. Through which anointing with the holy

ly Spirit of Christ, they were the upright Fathers of the houshold of Christ, and foregoers in the Christian Congregation, which daily set forth [b] the word of life (which is Christ himself, and had his [c] shape in them) before the Disciples of the Word or Christ: wherewith the Novices or Disciples of Christ, were nourished and brought up in all wisdome and righteousnes of God (with holy understanding) unto the [d] old age of the Man Christ, or anointing of the holy Ghost. The which shall now also in this day (under the obedience of the love) flourish even so in the true being, according to the promises.

[b] Joh.6.h.
[1] Joh.1.2.
[c] Gal.4.b
[d] Eph.4.b

B. 4. THis same foregoing of the Elders of the holy understanding, and their anointing of the Holy Ghost (to Priests, Elders, and Fathers) hath the Catholick Church of *Rome* (till unto this day) ministred and observed in figures, as is aboveſaid. For, to a token of remembrance of the holy anointing of Christ, with the holy Spirit, they have used the anointing with Oile: And it is a *Sacrament* of the holy Church of Christ, which signifieth unto us, the anointing of the Priests or Elders with the holy Ghost.

5. Of which anointed Elders, or foregoers of the Communality of the Catholick Church of *Rome*, the chiefest anointed is named, *Papa*, and

and ſignifieth unto us, an old Father in the holy underſtanding; alſo the chief *Biſhop* or High-prieſt, which hath his being or converſation, in the moſt holy of the true and perfect Sanctuary, and miniſtereth his office of the holy word thereout: and for that cauſe is alſo named, the *moſt holy Father.*

6. For in times paſt, the eldeſt in the holy underſtanding (among them which were anointed with the holy Spirit) was ſo named, becauſe that he (before all other) was the eldeſt in the holy wiſdom of God: alſo a Father of his ſpiritual Children, and of all ſpiritual Perſons.

7. For through his ſervice of the holy word, the true clearneſs of Chriſt was ſpread abroad in all Lands: and the living ſouls (through the ſeed of the holy Spirit of Chriſt) were brought forth, [e] to a communality of Chriſt, and Tabernacle of the living God, [f] wherein God lived and dwelt. Which true being, is the upright ſervice of Chriſt, that flouriſhed in force by the anointed with the holy Spirit of Chriſt. And hath (to a memorial of the ſame ſervice) been figuratively obſerved in the Catholick Church of *Rome.*

[e] Eph. 4, 5. c.
[f] 2 Cor. 6. b. apoc. 21. a.

8. THoſe now that are next unto the fore-mentioned *Papa*, are named, *Cardinals*; which ſignifie unto us, the Principalleſt *C.*

cipalleſt, which are neareſt (in the moſt holy underſtanding of the godlineſs) unto the eldeſt or holieſt father, & have their cõmunion with him, in the moſt holy of the true and perfect being.

9. For the Principalleſt (which were nee-
g Eph. 4. b reſt to the Eldeſt or holieſt Father, in the g old age of the holy underſtanding, and in the righteouſneſs and godlineſs) were (in times paſt) ſo named, in the true being.

10. THe next unto the *Cardinals*, are named *Biſhops*. Which ſignifie unto us, the paſtours of the ſheep and Lambs of Chriſt, and the chief Prieſts or Elders, which in the ſervice and teſtimony of the ſpiritual and heavenly truth (adminiſtred by the chief *Biſhop* or oldeſt Father) are underſtanding; and grown up ſo old and manly, to the manly ſtock of the oldeſt Father, that they have receíved the key of the ſpiritual and Heavenly underſtanding, for to unlock the ſame holy intelligence, unto them that are a-growing up to Elders, and to ordaine them to Prieſts or Elders. Wherethrough they diſtinctly divide the ordinance and laws of the ſpiritual and heavenly goods, and the underſtanding of the ſame, from the earthly, natural, and wordly ordinances; namely, to a good keeping and Paſtouring of the Congregation or flock of Chriſt.

11. For

11. For that cauſe they are alſo fore-goers unto them that are growing up to Elders, [h] in the mortifying & burying of the ſin, and the miniſters of the holy word, in the holy of the true offering: that is, in the keeping of the Paſcha or Paſſeover with Chriſt, in his Supper: wherein the death of the ſin, & (at the end of the ſame) the making alive of the man cometh to paſs. *D.*

[h] Rom. 6. a. col. 2. b. 3. a.

12. With which ſervice, they inform and are ſerviceable to the Prieſts or Elders which are a-coming on (namely, unto the weaned Lambes, which are weaned or withdrawn from the milk of their youngneſs; and [i] growing up to the old-age of a ſheep of Chriſt, or which increaſe them in the godly, wiſdom of Chriſt (till unto [k] the old age of the holy underſtanding of Chriſt, and of the godly wiſdome of the oldeſt Father, or chief Biſhop.

[i] Col. 1. b. 2 per. 3. b.

[k] Eph. 4. b

13. For becauſe of this ſame ſervice in the holy, and becauſe of their manly old age of the holy underſtanding, ſuch miniſters of the holy Word were in time paſt (in the true being) named *Biſhops* or Superiours of the Elders, either [l] Paſtours of the ſheep of Chriſt.

[l] 1 Tim. 3. a. Tit. 1. a.

14. THe next unto the Biſhops are named *Pariſh-Prieſts* or Curates: which ſignifie unto us, Levitical prieſts, or adjoyned Paſtors, and Elders of the holy underſtanding, as thoſe that are joyned and ordained

dained to the miniſtration of the holy Prieſts office, and to the ſervice of the Communalty, for to miniſter even ſo (in the ſervice of the holy Word) the fore-front of the holy Tabernacle, or the [m] entrance of the Church of Chriſt, either [n] beginning of the Chriſtian life, in his Service and Requiring. Which Elders are choſen and joyned to the Service of the holy Word, becauſe they leave or let paſs the childhood or youngneſs of the holy underſtanding, and grow up (according to the requiring of the ſervice of Love) unto the manly agedneſs [o] of Chriſt [that is, unto the true being of the oldeſt and holieſt Father] or paſs forth after the Perfection; and even ſo go before the Communalty of the Believers (in the [p] Circumciſion of the heart, or in the [q] laying away of the ſin in the Fleſh) in all fear of God.

[m] Mat. 3 a. Iuk. 3. a.
[n] Heb. 5. 6. a.
[o] 1 Cor. 13. b. Eph. 4. b.
[p] Deut. 10. b. Jer. 4. a.
[q] Rom 6. a. col. 3. a. 1 pet. 2. a. Heb. 12 a

15. For that cauſe they have alſo their Service, in the Congregation or Church of Chriſt; namely in the fore-front; that is, where the Sanctification or godlineſs, or the [r] new birth in Chriſt, hath his beginning, to a [s] laying away of the ſin in the fleſh.

[r] Joh. 3. a.
[s] Rom. 6. a. 1 pet. 2. a.

F 16. Hereunto ſerve the Pariſh-prieſts, as to ſuch procuratours or helpers forward of the communalities, for to bear [t] a good care over them: and to witneſs and teach them daily, the holy underſtanding of Chriſt (the oldeſt

[t] Heb. 13. b.

oldeſt Father,) according to the ordinance of their *Biſhop*, to a leading of them into the holy of the true God-ſervice in the Spirit, where the [u] purging and forgiveneſs of ſins cometh to paſs, to the end that the communiality ſhould even ſo (with the ſervice of the holy word) be peaceably ſuſtained and nouriſhed, and live godly [x] in all love and concord. [v] Heb. 9 b. [x] Eph. 4. 2.

17. THe next unto the Pariſh-Prieſts, are named *Deacons*. Which ſignifie unto us, Miniſters [y] or helpers of the Pariſh-prieſts, in the holy God-ſervices, to the end that it all (whatſoever concerneth the ſervice of the holy Word, and the godly doctrine) might be orderly and godly miniſtred, among the Communialities. [y] 1 Tim. 3. a. tit. 1. a.

18. THe next unto the *Deacons*, are named *Sextons*. Which ſignifie unto us, conſervers or keepers of the holy things: or to whom the charge of holy things (to be uſed in their Ordinance) is committed, that they might be occupied in due or convenient time.

19. AMong all thoſe, there are alſo riſen up many manner of Orders, wherethrough many anointed ones, and zealous People, have ſought the righteouſneſs and holy ones, which are named *Monks*. Which ſignifie unto us, ſuch as dwell alone, and are *G.*

(through the love of the righteousness) sanctified; and for that cause also, separated from the World, and from all what is worldly and fleshly, for to live even so (as sanctified ones of God) in the solitariness of their life, wholly in God, and in his holy being.

20. For such as were mortified touching the world and the flesh, [a] with all self-lusts and desires, and busied them not with any thing, save only with the things which concerned God and his righteousness, were in time past, so named.

[a] Gal. 5. 2.

21. NExt unto all these forenamed anointed ones, are the common People, which believe and cleave unto the Services, Religions, & Ceremonies of the anointed, and which also humble them to the requiring of those same. The which are named *Christians*; and are yet unanointed: and signifie unto us, the Christian Church or the Congregation of Christians or anointed ones, which are assembled (through the service of the holy Word) by the Elders [b] of the holy understanding, unto the sanctification in Jesu Christ, and before whom the costly treasures of the holy things, or of the spiritual and heavenly goods are set forth, unto Salvation in Christ; and which also submit them obediently under the doctrine of the anointed ones or spiritual persons: which daily hold forth the law or ordinance of the Lord

[b] Mat. 13. f. heb. 13, b

Lord before them, and teach them, how they ſhould live; alſo come to the ſpiritual underſtanding or new [c] Birth in Chriſt; and what they ought to do, and leave undone. [c] Ioh. 3. a.

22. And they that remaine, live, and walk without the ſame Chriſtianity, or her Congregation, with al them that are not incorporated (as fellow-members of the Church of Chriſt) into the ſame, are named *Heathen*, which have their forth-going (without Chriſt and his Church) in the Heathenſhip or uncircumciſion; alſo are captived or blinded with darkneſs; and cannot obtaine nor inherit any Salvation nor everlaſting life, with Chriſt. rom. b.a.

23. BEhold, All this hath been even ſo in times paſt in his true being, whenas the light of life had his clearneſs; and the belief of Ieſu Chriſt, her ſervice, in the holy ones of God (the renewed or godded men) upon the Earth. But all this ſame (as touching the knowledg thereof according to his upright being) is become darkned or ſecret before many; and the truth and right ordinance of the ſame, alſo utterly unknown. All which ſhall now (in this day of love) be [d] reſtored or brought againe (through the revealing of the coming of Chriſt and of his holy Spirit) into his upright ſtate and true being, or Chriſtian ordinance, and flouriſh or become forcible, according to the promiſes. [d] Act. 3. c.

The XXXII *Chapter.*

A. NOw when theſe Services of the Images or figures (to a memorial of the holy things, which were tofore chanced, concerning Chriſt and his holy ones) had ſtood a long ſeaſon, in their Service; ſo have many People been drawn therewithall, which reſpected and believed thoſe ſame, for the very true and perfect God-ſervices, and works of righteouſneſs, which God required: and they were likewiſe ſo ſet forth and taught by many; namely, after the manner as it alſo chanced in
a Iſa.1.b. 43 c.66.a jer.7. b.c. hoſ.5.6.a mica 6.a. times paſt, *a* with the Jews, which ſtood in ſuch-like wiſe captived in their image-like and figurative Services and Ceremonies.

2. For unto all them that walk without the true being of the Godlineſs & heavenly Truth, or without the Family of the Love of Jeſu Chriſt, and ſo (according to their good thinking) ſet up, miniſter, teach forth, and obſerve Services and Ceremonies, all things chance (or
b Iſa.6.29 b. mat.13.b act. 28.d. apoc.5.a. they have them) in Similitudes, *b* Parables, or cloſed books; and in Images, Figures, and Shadows, becauſe they ſhould not (without the Very true and his upright prefiguration) ſee, with the eyes of their earthly mindes; hear, with the ears of their fleſhly thoughts; nor comprehend in their dark hearts, the ſecret works of

the

the holy Spirit of Christ: which also the world nor her Wise, *c* understand, know, nor receive. *c* Sap. 1. a. mat. 11. c 1 cor. 2. b. *B.*

3. But whenas now many manner abuses and ignorance of the right difference of the said figurative Services (which witnessed, according to the Scripture (figuratively) of the Very true which was come to pass) were entered in; and that the Services and Ceremonies, were taught, believed, and observed with ignorance, by many: so is there at the last, great contention, debate, and division of minds and understandings, risen up (among them that were comprehended thereunder) for the Services and Ceremonies cause.

4. Wherethrough many, unorderly rejected and blasphemed the Services and Ceremonies of the Catholike Church of *Rome*; rented the concord and nurturable sustentation of the same; and turned them away therefrom; and even so, out of their knowledge (which they took out of the Scripture) brought in certain Services and Ceremonies, in another wise or order; and set forth and taught those same (for the upright Christian Ceremonies) unto the people. Howbeit, they have procured or obtained little love and righteousnes; but rather much contention & controversie, therewithal. For many of them understood not, what they taught, nor what the Services and Ceremo-

nies (which they rejected and blaſphemed) ſignified in themſelves.

5. They ſpake likewiſe much of Gods Word, which yet they themſelves (like as it is *d* a living and mighty Word *d* that cutteth and pierceth (as a ſharp ſword) into the inmoſt part of the ſoul) had never heard; nor ſeen his clearneſs (like as it is ſhining and flowing forth out of the living God.) much leſs underſtood the mind or will of the ſame.

d Jer. 23. c. heb. 4. b.

C 6. For that cauſe they have alſo not diſtincted nor declared unto the People, the figurative ſervices, nor the mind of their right form and uſe (whereunto they were uſed by the old Fathers) from the perverſe opinion, wherein they were ſet forth or taught by many; and the People captived therewith.

7. BEhold, in this contention and controverſie, which ſprang up among the unilluminated People (after that the defection or eſtranging from Chriſt and from *e* the holy belief, was once chanced with many (through the works of darkneſs) ſo became then manifeſt and known (like as there is written thereof) the nature of ſin, or the *f* child of the devil, and of the * condemnation, which in the Scripture, is named *Antichriſt*: whoſe iniquity (wherethrough the Law or Ordinance of the Lord was aboliſhed; and the true holy and the

e 1 Tim. 4. a. 2. Tim. 3. a. 2 Pet. 2. a. *f* Joh. 18. 20. 2 Theſ. 2. a * Supra. 28. d.

the requiring of his ſervices, *g* laid waſt in the hearts of the men) remained ſecret and unknown unto many, till unto the ſame time.

g Dan. 9. 11. d. mat. 24. b. 2 theſ. 2. a.

8. In which time of the manifeſting and knowledge of this ſame miſchievous one, one might certainly (if he had had a right regard unto the Scripture) have eaſily perceived thereout, that the *h* great day of the Lord and the *i* coming of Chriſt, was coming on or at hand, and hard by according to the Scripture.

h Joel. 2. b. d. *i* Mat. 24. d. 24. d. tit. 2. b.

9. But ſeeing now that there was much contention, and many divided minds and underſtandings (which very much reprehended, ſlandered, and judged each other for evil) riſen up or come in place, and that certain ſervices and Ceremonies were brought in, in varible ſort; ſo have there been alſo among them all, many zealous and God-fearing hearts, which have loved the righteouſneſs with all their hearts; and for that cauſe, ſearched the Scripture (that they might underſtand the ſame) with great diligence and earneſtneſs; and ſo ſought after the moſt perfect underſtanding of the Scriptures.

D

10. But for the moſt part, they were all divided one againſt another. For every one reſted perſwaded to have right in his cauſe; and like wiſe (in his ſervice) the upright Chriſtian Ceremonies, or the name thereof.

11. Among

11. Among all theſe there have alſo been certain, which were counted of many, for Sectaries, Hereticks, and Seducers of the people; and for that cauſe, perſecuted and baniſhed; and many (for the conſcience and faiths cauſe) were ſlain and put to death,

12 OH! what a lamentable thing, is the *k* Iſa. 59. a jer. 22. b. eze. 22. a. ſlaying or *k* ſhedding of blood, for the conſciences cauſe, to wit, of thoſe that are zealous towards the righteouſneſs, and (according to the outward dealing) do no man harm.

13. For this I ſay verily, that many ſingle-minded hearts (for the conſciences cauſe) which they had to God and his righteouſneſs) have been guiltleſly put to death.

14. Oh, what is there more lamentable before God and his holy ones, *l* then the ſhedding of innocent blood! *l* Pſal. 56. 58. 59. a b iſa. 59. a. jer. 22. b.

The XXXIII *Chapter.*

A. AMong theſe divided people, there have many likewiſe mingled themſelves, whoſe hearts ſought not the righteouſneſs: which alſo at the laſt became manifeſt, to be falſe hearts; namely, through their covetouſneſs and *a* eaſe in the fleſh, and through manifold ſelf-ſeeking, whereafter they ſought, as alſo through much more other falſhood, which they practiſed and uſed. *a* Act. 20. c rom. 16 b phil. 3. c. 2 tim. 3. a. 2 pet. 2, a.

2. Cer-

2. Certain of thoſe falſe hearts have turned them to ſlandering and traitory: in ſuch wiſe, that they have (with ſlander and wicked backbiting) *b* betrayed the other, with whom they (in hypocriſie) had falſly their converſation: yea, and alſo delivered over certain into the hands of the Magiſtrates, for to be ſlain or rooted out. *b* Mat. 24. a.

3. Certain have killed, murdered, and (in many manner of wiſe) deſtroyed one another of them. Certain *c* have applied them (with ſubtilty) unto uproar and warlike dealings, and to ſtealing or theevery: and certain alſo to falſe *d* and inordinate liberties, and are even ſo fallen into manifold unjuſt dealings and blaſpheming of God. *c* Mat. 24. a. *d* Sap. 14 c rom. 1. c. 2 pet. 2. b

4. For that cauſe through theſe many manner of abuſes and ignorances (taken on and maintained out of the knowledge of the Scripture) and by reaſon of the falſe hearts, which ſet forth and enforced Religions, Ceremonies, or God-ſervices (wherethrough they (with many manner of falſe teſtimonies) accuſed each other for Sectaries and Seducers: and alſo brayed forth much wickedneſs (to ſlander and curſing) one over another) the Magiſtrates of the world were occaſioned (againſt many) to perſecution and putting to death.

5 At

B 5. AT that time there came great ſtrictneſs and calamity, upon many people; alſo much doubting and bethinking, which might be the truth, the righteouſneſs, and the upright ſervices or Ceremonies which God regardeth.

6. But whilſt that they knew not the truth the righteouſneſs, nor the upright ſervices and Ceremonies, nor loved the upright righteouſneſs with all their heart, ſo is alſo the love unto the righteouſneſs, *e* waxen cold with many: and they are therethrough become ſlothfull towards the ſame; but very diligent in their own inforcements or enterpriſes.

e Mat. 24. *b.*

7. In like manner, many (ſeeing that they loved not the righteouſneſs with whole heart) became altogether vainely minded; and like unto the world, in her abominations; and have even ſo let paſs all fruitfull doctrine.

C. 8. FOr that cauſe (O all ye which now in this day, love the truth and righteouſneſs) have now a good regard hereon, *f* and follow not the ſeducing of the deſtroyers nor the multitude of the ignorant, in their error: nor inforce you not *g* to be of one mind with the contentious world, nor with the diſcordable or divided wiſe and Scripture-learned: but apply you unto concord, *h* in all love: and look into it with undeſtandinging, what the Scripture

f Pro. 1. a

g Rom. 12. a.

h Eph. 4.

ture ſaith, what it requireth of us, and how it becometh fulfilled: as alſo how that we are not called (through the Scripture) unto *i* ſtrife, contention, nor to variance or diſcord; but unto peace, and to the love. *i* 1 Cor. 7.b. eph.4.a.

9. For I ſay unto you verily, that there are before this day of love (which is the true light of God, and the coming of his Chriſt it ſelf) many Scripture-learned (that were very richly learned with the *k* ſpeeches of literal Scripture, in the ſubtilty and knowledg; but not in the *l* renewing of the Spirit and mind, unto *m* the kingdom of God) riſen up, which have not ſeen, underſtood, nor known the truth of God, in the light of the heavenly and ſpiritual wiſdome of Chriſt; much leſs witneſſed or taught the ſame; and yet much leſs brought in or miniſtred the upright or true Chriſtian Ceremonies, which lead unto the Godlineſs in Jeſus Chriſt; or to his love and Peace. *k* Mat. 23.a.b. 24.a. *l* Rom. 13.a. eph.4.c. *m* Mat. 15.f.

10. For they have not out of their literal knowledge underſtood the *n* ſecret mind of God, nor the clear ground of the ſervices and Ceremonies of the Chriſtians; therefore alſo they have conſulted or held Councels thereof: and are even ſo become diſputing and at variance betwixt themſelves, about the Scripture, and about each others opinion and inſtitu- *n* 1 Tim. 1.a. 2tim.3.a.

D

tion

tion of his Ceremonies and Services, and have not inherited the true love and peace of Christ.

o Jer. 8. 23 c. d. 11. Whereout each one may by himself, well perceive and mark, *o* that it is meer Lyes or untrue, what such Scripture-learned (through the knowledge which they get out of the Scripture) bring in, institute, preach, and teach.

E. 12. THerefore consider now, that no man (out of his knowledge of the Scripture) can rightly erect, teach, nor set forth the Christian Ceremonies. But they shall (in their right form and use) be set forth, administred, and taught, by them that are chosen or raised up thereunto by God; which follow after *p* Rom. 6. 12. a. Christ, *p* in his death; become renewed with him, in a new life: and in whom the living God with his Christ, hath even so then obtained *q* Joh. 14. c gal. 4. b. his dwelling and shape. From whose bodies likewise, the words of God and Christ, *r* Joh. 7. d. do then flow forth *r* as living waters; which also concordably agree with the testimonies of the holy Ghost; and with our Writings and their requiring; as also with the requiring of the Law, of the Prophets, and of the Apostles of Christ.

13. Behold, out of the declaring of these upright followers of Jesu Christ, in the requiring of his doctrine, till unto his love, it shall now all (whatsoever concerneth God and his Ser-

Services) be uprightly and according to the truth, uſed and miniſtred in his right Ordinance, according to the Scripture. Let every one now therefore have a good regard hereunto, and take it effectually to heart.

14. WHat we had here more to ſay, of the diſſention, of the contending, about the Ceremonies; and of the pernicious Sectaries and Hereticks (and who they are) is declared in *The Glaſs of righteouſneſs.*

The XXXIIII *Chapter.*

BUt the whilſt now that the figurative Services and Ceremonies of the Chriſtians, yet flouriſhed in vigour; and that the diſcordable mindes, out of the knowledge of the Scripture, did daily increaſe (to a more intangling) with much contending and diſputation of Chriſt and of his Services and Ceremonies: and that many good-willing hearts (which had great *a* hunger and thirſt after the righteouſneſs) ſearched the Scripture (for to underſtand the truth and the will of God, and to live therein) with great diligence and zeal, and ſighed and prayed unto God: ſo hath God at the laſt, remembred the deſolate, *b* heard the ſighing and prayer of the poor, and for his choſens ſake (to the end that his Truth, and what his will is, mought (before all lovers of the

a Mat. 5. a

b Exo. 3. a
pſal. 9. b.

the Truth) be made manifeſt or declared, and the Scripture fulfilled) *c* ſhortened the days, according to his promiſes, and (through the hearty mercifulneſs of his love) wrought a great *d* and wonderful work upon earth, out of his holy heaven; and *e* raiſed up me *HN*, the leaſt among the holy ones of God (which lay altogether dead, and (without breath and life) *f* among the dead) from the death, and made me alive, through Chriſt, as alſo anointed me with his godly being; manned himſelf with me, and godded *g* me with him, to a living tabernacle or *h* houſe for his dwelling, and to a *i* ſeat of his Chriſt, the ſeed of *David*, to the end that this wonderful works mought now *k* in the laſt time, be known; the light of his glory (with full clearneſs and inſtruction) reavealed; and the coming of his Kingdome (to an Evangely of the ſame Kingdome, and to the *l* bleſſing of all Generations of the earth) *m* publiſhed in all the world, according to the Scripture.

c Mat. 24. c.
d Hab. 1. a. act. 13. c.
e Joh. 6. c. act. 17. d. Rom. 8. b. 1 cor. 6. b. 2 cor. 4. b. eph. 2. a.
f Ezek. 37. b.
g Joh. 17. c. 2 pet. a
h Joh. 14 c 2 cor. 6. b. apo. 21. a.
i Pſa. 45. 89. c. iſa. 16. b.
k Iſa. 2. a. joel 2. c. acts 2. b.
l Gen. 22. b.
m Mat. 24. b. apo. 14. a.

2. Behold and conſider (my beloved) how wonderfully *n* God worketh in his holy ones: and how that now in this Day or light of the love, the *o* Judgement-ſeat of Chriſt is revealed and declared unto us out of Heaven (to a righteous Judgement upon Earth) from the right hand of God: and how that on the

n Pſal. 4. 68. d.
o Rom. 4. b. 1 Cor. 5.

ſame

ſame Judgement-ſeat of Chriſt (that the Scripture mought be fulfilled) there ſitteth *p* one now (in truth) in the habitation of *David*: which judgeth uprightly, thinketh upon equity, and requireth righteouſneſs. *p* 2 Reg. 7.b. pſal.98. c.d. iſa. 16.b. 32.a.42.a jer.23.a. 33.b.

3. Through him, God will now in this day (which he himſelf hath appointed; or ordained thereunto) judge the *q* compaſs of the earth with righteouſneſs. *q* Act.17.d

4. In which this ſame day or laſt Time [namely, in the perfection of the works of God, and in his righteous Judgement] the God of heaven hath now declared himſelf and his Chriſt, together with *r* all his Saints, unto us (his elect;) alſo made a dwelling with us; and brought even ſo unto us (out of his holy being) the moſt holy of his true Tabernacle, *s* with the fulneſs of his garniſhing, and ſpiritual heavenly riches, to an everlaſting faſt ſtanding *Jeruſalem*, *t* and houſe for Gods dwelling, according to the Scripture. The which is the very true *u* undiſturbable kingdome (full of all godly Power, Joy, and of all heavenly beautifulneſs) wherein *x* the laud of the Lord (with fulneſs of the eternal life and lovely ſweetneſs) is ſung, from everlaſting to everlaſting: and wherein all minds *y* of pure hearts, *z* do dwell, live, and walk (with freedome, and Chriſtian triumph) in all love. *r* Iſa.3.b. mat.24. 25.d. jude 1.b. *s* Pſa.66.a apo.21.a. b. *t* Joel 3.c. apo.21.a. *u* Dan.2. *x* Pſa. 67. 96. Joel. 2. c. apo.15.a. *y* mat.5.a. *z* Lev.26.b 2 cor. 6.b apo.21.b.

C. 5. THis great day-light of the moſt high God, hath preſently (in his righteous Judgement) ſhined about us. Which * great grace and mercy is chanced unto us, for that we ſhould *a* publiſh the true *Evangelie* of the Kingdom of the ſame light, in all the world, for a witneſs unto all people, and to peace and joy, as alſo to an eternal *b* mercifulneſs or pitying of the ſervants of the Lord, or of all them that ſeek the Lord, that the Scriptures mought become fulfilled; and all ſuch as remember the Lord, be *c* aſſembled (in the body of Chriſt) unto this his ſeat of the righteous judgement, and to his Moſt holy of the true Tabernacle or houſe of his dwelling; and not for our ſake, nor for any mans righteouſneſs cauſe.

* 1 Tim. 1.b.
a Mat. 24.b. apo.14.a.
b Deut.4. 32.
c Iſa. 2.a. 13.c.60.a. jer.3.b. 50.a. eze.13.c.

6. For even ſo (in all ſuch ſort as God hath now made manifeſt his wonderful work, upon the earth) muſt the Scripture be fulfilled; his Moſt holy declared; to an everlaſting, true, and perfect light; and evangelized or publiſhed in all the world to an everlaſting *d* reſt and peace of his holy ones.

d Iſa.32. c. mica.4.a.

7. For I ſay unto you verily, that the Lord hath wrought this wonderful work of his love (extended on us out of his grace) for his own ſake, for to make his holy Name, now in the laſt time (according to his promiſes) *e* great and glo-

e Pſal. 113.a. iſa.59.c. mal.1.b.

glorious in all Lands: and ſo to declare his truth and righteouſneſs, upon the earth: to ſhew his true God-ſervice: to conſecrate or hallow again the Holy of his true Tabernacle (which hath a long time, utterly lain waſte with [f] many abominations) through his gracious word and ſervice of Love, out of the light of the Moſt holy: and to ſet up again [g] the daily offering, which hath alſo ceaſed a long time, for the abomination of deſolations cauſe, To the end that the ſame mought be miniſtred in his upright Service (like as in times paſt) to the purging and forgiveneſs of ſins.

f Dan. 8. b. 9. c. 11. d. 12. a. mat. 24. b

g Dan. 8. b 9. c. 11. d.

8. EVen thus would the Lord let his Word of life be heard (now [h] in the laſt time) upon earth, that his promiſes mought be eſtabliſhed; the hungry ſouls, ſatisfied [i] with righteouſneſs; the Scripture [k] fulfilled, in all what God hath ſpoken through the Spirit of his Prophets and of his Chriſt; and the man (which hath utterly corrupted his underſtanding, with the knowledge) [l] made ſafe and bleſſed, out of his grace, according to the promiſes.

h Iſa. 2. a. mic. 4. a. acts 2. b.

i Mat. 5. a.

k Luk. 24. c.

l Mat. 24. c.

The XXXV *Chapter.*

BEhold (ye dearly beloved) how that now in this preſent day, the Scripture becometh fulfilled, in all what it mentioneth of

Christ, *a* of his seed, and of the coming of his glory.

2. Which coming of Christ in his glory (like as the same was in times past published *b* unto the heathen, and also believed of them) God hath now in the last time, declared among the *Heathen*; and shewed mercy on the Heathen, before all other, that the whole earth mought be *c* filled with his glory, like as there is written thereof: *d* As truly as I live (saith the Lord) the whole world shall be filled with the glory of God.

3. Further, saith the Lord through *Esdras*, They *e* that have not heard me shall notwithstanding believe me, or put their trust in me: and they to whom I have shewed no tokens, shall do the thing that I command them. They have seen no Prophets: yet shall they call their unrighteousnes to remembrance. Therefore witnes I mercy (saith the Lord) unto the People which are to come: whose babes or little children, rejoyce them with gladnes. And although they see me not with bodily eys, yet believe they in the Spirit, the thing that I say. I will give unto them the Dukedom of *Abraham*, *Isaac*, and *Iacob*, and of the Prophets.

4. Further, through *Isaiah*: *f* The Lord will display or set up a Banner, far-abroad among

a Gen. 21.22. isa.2.a. 60.a. mal.3.a. 4.a. mat.24. 25.
b Isa. 40. 49. mal.1.b. act.13. c. rom.9. b. 11.a.b.c.
c Isa.11.c. hab.3. b.
d Num. 14. c.
e 4 Esd.1. d.
f Isa. 5.c. 11.b.

among the *Heathen*; and allure them from the ends of the earth.

5. Againe, through *Ezekiel*: *g* I will bring my glory among the *Heathen*, that all *Heathen* may ſee my Judgement that I have kept; and my hand which I have ſtretched out over them, to the end that the houſ of *Iſrael* may thereby know that I (the Lord) am their God, even from this day forth for evermore.

g Eze. 39. c.

6. Again, over *Iſrael*: *h* O thou Daughter of *Iſrael*, I will build thee again, that thou ſhalt be firm and ſure.

h Soph. 3. b. zec. 2. b.

7. Againe: *i* The habitations of *Iſrael* are very goodly: For they are like broad valleys, as the well-watered Gardens, by the Rivers, and as the Tabernacles which the Lord ſtabliſheth, even like the Cedars planted by the water ſide. There ſhall water flow forth out of his bucket: and his ſeed ſhall be a great water.

i Num. 24. a.

8. BEhold, In this preſent day, is this Scripture fulfilled: and (according to the teſtimony of the Scripture) the raiſing up and *k* reſurrection of the Lords dead, cometh alſo to paſs preſently in this ſame day, through the apearing *l* of the coming of Chriſt in his Majeſty. Which reſurrection of the dead (ſeeing that the ſame is come unto us from Gods grace) we do likewiſe in this preſent

C.

k Iſa. 26. b dan. 12. b 4 eſd. 7. d John 5. c. 1 theſ. 4. b

l Mat. 24. d. 25. d. luke 17. c act. 1. b.

day) to an Evangely or joyful Message of the
m Mat. 24.b. Kingdom of God and Christ) m publish in
Apo.14.a. all the world, under the obedience of the love.

9. In which resurrection of the dead, God sheweth unto us, that the time is now fulfilled,
n Isa.26.d that his dead (or n the dead which are fallen
1 Cor.15.c. asleep in the Lord) rise up in this day of his
1 thes.4.b judgement, and appear unto us, in godly glory: which shall also (from henceforth) live in
o Apo.5.22.a. us everlastingly, with Christ, and o reign upon the earth: wherein the Scripture becometh fulfilled in this present day, like as there standeth written thereof:

p Deut. 32.d. 10. The p Lord shall judge his people: and he will have mercy on his servants or ministers. For he shall behold that their power faileth them.

q Deut. 32.d. 1 Sam. 2.b. Sap. 16.b. 11. Again: The Lord slayeth, q and maketh alive: he leadeth into hell, and bringeth thereout again.

r 1 Reg. 2.a. 12. The Lord maketh poor and rich: r he humbleth and exalteth.

s 1 Reg. 1.a. Psal. 113.a. 13. He lifteth up s the needy out of the dust; and exalteth the poor, out of the mire, that he mought set him among the Princes, and let him inherit the seat of honour.

D 14. Further, the Lord saith touching his
t Isa.57.b dead, I t will not contend for ever, nor be always angry: but there shall a spirit or winde blowe

blowe from my face, *u* and I will make breath. *u* Ezek. 37.b.

15. Again, Christ speaketh touching him which believeth in him: *x* I will raise him again in the last day. *x* Joh.6.e

16. Again, *y* The Lord hath appointed a day, in which he will judge the compass or circuit of the earth, with righteousness, through one man, in whom he hath decreed it: which holdeth forth the Belief before every one, inasmuch as God hath raised him from the death. *y* Act.17.d.

17. Again, *z* There shall be no more death, sorrow, wailing, nor pain: for the first, is passed by. And he which sate upon the seat, spake, Behold, I make it altogether new. *z* Apo.21.a.

The XXXVI *Chapter.*

A VVIth this resurrection of the Lords dead, God the Father doth now declare, how that he hath chosen us to an house *a* for his dwelling, and liveth and walketh in us with his holy ones; wherein the Scripture becometh fulfilled in this present day [namely, in all] like as there is witnessed and written, of the resurrection of the dead; and of the restoring of his house or tabernacle. Wherewith God sheweth now unto us, that in this present day, the time of the restoring of his house is fulfilled: whereout the salvation of the people *a* Joh.14.c. apo.21.2.

is evermore manifested: and Gods true light,
b Isa.2.a. Word, Spirit, and life, *b* published or preach-
mica.4.a. ed, and whereout also the same shall always and for ever, be published and declared, to the end that they all (which have a desire unto the house of the Lord, and turne them thereunto) mought now, according to the word of the Lord, be assembled unto the Lords house;
c Isa.60.a and *c* walk in his light: wherein the Scripture becometh fulfilled in this present day, like as there standeth written thereof:

2. It shall come to pass in the last time
d Isa.2.a. (saith the Lord) that the *d* hill whereon the
mica.4.a. house of the Lord is, shall be erected; and exalted above all hills: and all the Gentiles shall run thereunto; and much people shall go thi-
e Isa.13.c ther, and say, Come, *e* let us go up to the hill
jer.50.a. of the Lord, to the house of the God of *Ja-*
zec.8.b. *cob*: that he may teach us his ways; and that we may walk in his paths.

B 3. BEhold, where now the Lords house is, there is also the holy City of *Jerusalem*, and the hill of *Sion*. Therefore shall now likewise [namely, where the house or
f Isa. 2.a. dwelling of the Lord is] the *f* law of the Lord
mica.4.a. proceed out of *Sion*; and his Word, out of *Jerusalem*: like as there is written thereof.

4. Further, Christ saith also touching the
g Joh.14.c house of the Lord: *g* Whoso loveth me, he will

will keep my word: and my Father will love him. We will come unto him, and make a dwelling with him.

5. Againe: *h* Behold, the Tabernacle of God is with men: And he will dwel with them: and they ſhall be his People: and he (God himſelf with them) will be their God. And God will waſh away all teares from their eyes. *h* Apo. 21. 2.

6. VErily, with all theſe, and in all theſe wonderful works of God (in this holy day of love) there is revealed unto us (according to the Teſtimony of the Scripture) the promiſed *i* Kingdome of the ſeed of *David*, and the ſeat of the true majeſty; and the ſame is alſo eſtabliſhed with us (for the righteouſneſs cauſe) even for ever and ever, To the end that the ſame Kingdome of the ſeed of *David*, and the ſeat of his Majeſty, mought indure for ever and ever, like as the Scripture witneſſeth thereof. Wherewith the Lord ſheweth and maketh known unto us, that the time is now fulfilled, and the day come, wherein he eſtabliſheth his promiſes, and accompliſheth it all, which he hath aſſured *k* or promiſed (in times paſt) unto his ſervant *David* [that is, unto his beloved ſervice:] wherein the Scripture becometh fulfilled in this preſent day, like as there ſtandeth written: *C* *i* 2 Reg. 7. b. iſa. 9. a. 11. 16. jer. 23. a. 33. b. dan. 7. c. 7. c. *k* Pſa. 89. c. d. 110. a 132. b.

7. I

7. I will raiſe up thy ſeed (ſaith the Lord
l 2 Reg. 7. b. to his ſervant *David*) *l* that ſhall proceed out
1 per. 18. b. of thy body after thee. I will make his kingdom to proſper. He ſhall build an houſe for my Name: and I will make the ſeat of his kingdom proſperous for ever. I will be his father, and he ſhall be my ſon, ſaith the Lord.

m 2 Reg. 7. b. 1 par. 18. b. pſa. 89. d. 8. Again, *m* I will keep my goodneſs towards him for ever: and my Covenant ſhall ſtand firm unto him; I will give him ſeed perpetually; and uphold his ſeat, ſo long as the heaven endureth.

n Iſa. 16. b. 9. Again, *n* There ſhall be a ſeat prepared, through grace or benignity, that one may ſit thereon (in truth) in the habitation of *David*.

D. 10. FOr that cauſe, the true ſeed of Chriſt (the ſeed of *David*) ſhall now in this day make manifeſt it ſelf, and come forth in righteouſneſs: and ſhall likewiſe through us (out of this our true miniſtration of the love) ſpread abroad and publiſh the Lords righteouſneſs: wherein the Scripture becometh fulfilled in this preſent day, like as there ſtandeth written thereof:

o Pſa. 22. d. 11. A *o* ſeed ſhall ſerve the Lord: The Lord ſhall be publiſhed or declared unto childes childe: that is, from generation to generation for evermore.

p Pſa. 92. b. 12. Again, *p* Such as are planted in the houſe

houſe of the Lord, ſhall flouriſh in the courts of our God: and when alſo they are old, yet ſhall they bloſſom; and be freſh or in good liking, for to declare that the Lord is righteous.

13. BEhold (ye dearly beloved) how that the Scripture becometh now made clear unto us; the *q* ſealed-to prophecies opened; and alſo accompliſhed, in this preſent day. And conſider likewiſe, how that the God of heaven hath ſhewed his great love, grace, and mercy, on us little ones, *r* and Gods elect; brought the Moſt holy of his true Tabernacle (in his perfect building and gorgeous garniſhing) to us or in us, out of his holy heaven; and declared the ſame (to an everlaſting manifeſtation of the perfection of all his works) through us, upon the earth; To the end that his gracious Word (which he hath ſpoken in times paſt and *s* raiſed up with us, according to his promiſes) mought remain and ſtand faſt with us from henceforth for evermore, and the Scripture and all what it witneſſeth and requireth, perfectly accompliſhed; and this day of love and of ſalvation of the godly and heavenly clearneſs (which is revealed and come unto us little ones, with whom the living God of heaven hath begun his work, to bring it to perfection) publiſhed in all the world: and that like-

E

q Iſa. 29. b. c. dan. 12. b. 4 eſd. 6. c.

r Iſa. 57. 66. a. mat. 11. c.

s Jer. 13. b

likewise (in the passing thorow with his light) the true *t* judgement-seat of Christ (before the which every one is debtour to humble himself, with naked heart) mought (in the same day) be seen among the People; and the true most holy of the true Tabernacle, ministred everlastingly (in his true being) in the same day. And that even so the mercy-seat of the godly glory (with his treasures of the spiritual and heavenly goods) may bide and raign (to an eternal rest and peace of his holy ones) *u* everlastingly on earth, like as in heaven, according to the promises.

t Psa.96.b 4 esd.7.d. isa.16.b.

u Isa.9.a. 11.a. 32. a.42.a. jer.23.a. 33.b. apo.5. b. 21. a. 22.a.

14. WHat we had here more to say, of the wonderful works of God; of his love extended (out of grace) unto us; and of the fulfilling of the word of the Lord and of the Scripture, is declared in *The glass of righteousness*, and in more other testimonies of our writings.

The XXXVII *Chapter.*

A SEeing then that this most holy and perfectest of the true Tabernacle of God, is now come unto us (from Gods grace) upon the earth, and that the living God is declared unto us in his glory; so shall now also (in this day) the most holy be ministred in his true being (to an everlasting perfect-

perfection or conſummation of all the works of God) under the obedience of the love. For all fore-going ſervices (which are proceeded from God; and adminiſtred out of his light *a* direct and lead unto the moſt holy and his Service.

2. For that cauſe, they all ceaſe, and are fulfilled (or have accompliſhed their ſervices) in the ſame perfect being; namely, after this manner: to wit, to ſhew faithfull obedience, from the beginning of the Chriſtian life, till unto the perfect *b* old age of the moſt holy being of Chriſt; namely, from the *c* departure out of the heathenſhip (through the *d* obedience of the Word) unto God his Covenant of the *e* circumciſion of the holy Fathers, *Abraham*, *Iſaac*, and *Jacob*: That is, unto the fear of God (the fore-front of Gods true Tabernacle) whereout the beginning of the godly wiſdome proceedeth or ſpringeth.

3. For with the ſaid holy Fathers, God hath (to an erecting or building of his true Tabernacle) begun his ſervice of the Word, *f* in his Covenant of Circumciſion: and even ſo (in the ſame ſervice) builded or ſet up the fore-front of his true Tabernacle, with the Fathers of his Covenant.

4. From the ſervice of the Fathers, in Gods Covenant of the Circumciſion, and of the accom-

a Mat. 24. d. mar. 12. c luk. 10. c. 1 cor. 13. b.
b 1 Cor. 13. b. eph. 4. b.
c 2 Co. 6. b. apo. 18. a.
d 1 Pet. 1. b.
e Gen. 17. b.
B
f Gen. 17 b. 26. a. 28. b.

accompliſhings of the ſame ſervice, in the fear of God (the true Fore-front) *g* unto *Moſes*, which hath (in his ſervice) figured forth the true being of the true Sanctuary or Tabernacle of God in the Spirit; and the accompliſhing of the true God-ſervice (as a to-coming righteouſneſs and perfection of all the works of God) *h* in images, figures, and ſhadows, according to the very like manner or ordinance, as it was miniſtred by the Prieſthood of *Aaron*, under the obedience of the Law.

g Exo. 2. 3.

h Exo. 25.26.&c lev.1.2. &c. num.3. &c.

5. From the ſervice of *Moſes*, and his prefiguration of the upright righteouſneſs and holineſs unto *i* King *David* and the Prophets of God: to whom the true being was ſhewed, in the ſpirit of their ſight: which likewiſe bear witneſs and propheſie (in their ſervice) out of the light, and through the Word of the Lord, on the true being, like as the ſame in this preſent day, is come unto us.

i 2 Reg. 7.b. iſa. 16.b. jer.23. a. 33. b.

C.

6. From the ſervice of King *David* and the Prophets, *k* till unto *John* the Baptizer with the water of repentance, the true *l* foregoer or the foregoing light, that goeth before Chriſt (the true true being) for to prepare the *m* hearts of men (in his ſervice) to the true being, in the confeſſing of their ſins, and in *n* repentance for thoſe ſame, for to make them even ſo meet, to enter into the holy of the true

k Mat. 11.b. luk. 16.b.

l mal.3.a. mat.3.a.

m mal.4. a. luk.1.b.

n Mat 3.a mar.1.a. luk3.a.

Ta-

Tabernacle of God, to the knowledge of the true ſalvation in the forgiveneſs of their ſins.

7. From the ſervice of *John* the Baptizer with the water of repentance, and the accompliſhing of the ſame ſervice, *o* unto Chriſt and his ſervice in the belief, to juſtification in the Spirit; And this is the true ſervice and *p* offering of Chriſt, in the Holy of the true Tabernacle of God. In whoſe accompliſhing, the images, figures, and ſhadows do ceaſe, for that with the man, in the accompliſhment of the requiring of the Word of Chriſt (through Chriſt, and through his ſervice in the belief) the true being and the perfect rigteouſneſs, with the miniſtration of the heavenly goods, becometh made known in the *q* ſpirit of the inward man; and all what God requireth of the man, fulfilled or accompliſhed.

o Mat. 3. b mar. 1. a. luke 3. b. joh. 1. c.
p Heb. 9. b
q Act. 1. b 2. a.

8. For through Chriſt, and through his ſervice in the belief, God hath builded his Holy of the true Tabernacle, according to the true being (whereof the figurative ſervices gave their ſhadows, and whereon all the Prophets of God have propheſied) with the diſciples of Chriſt; as alſo manifeſted and accompliſhed the true *r* offering (to the forgiveneſs of ſins, and to an everlaſting atonement of the generation of mankinde) in the Holy.

r Iſa. 53. b mat. 26. 27. mar. 14. 15. heb. 9. 10. b.

9. Even

D. 9. Even thus hath Chriſt wrought or erected all this (that concerneth the holy and his ſervice, in his true being) with his Diſciples:

s Mar.28. b. mar.16.b luke 24. e. f. s ordained them to Elders of the holy underſtanding, and to Miniſters of the ſame ſervice

t Mar.16. b. act.1.b in the belief or faith: and is even ſo aſcended t into heaven to the right hand of God his Father, and entred into the moſt holy.

v Act.2.a. 10. And from thence he hath, out of the ſame moſt holy, u poured forth his holy Ghoſt, upon his Diſciples: ſanctified his holy, and miniſtred the ſame (in his full ſervice) according to the true being; as alſo eſtabliſhed

x Jer.31.d luk.22.b. heb. 8. 10. b. the true Teſtament with them, to the x forgiveneſs and purginig of ſins: and hath even ſo declared (in the heaven) the moſt holy unto them, and given them to underſtand, how that he would bring the ſame again (in his coming) upon the earth (with power and glory) in the laſt time; and ſet up again his true fore-front and holy, each one in his miniſtration; toge-

y Num. 14. c. iſa. 11.59 c. habb.3. b. mic.4.a. mal. 1. b ther with the daily offering, y to an everlaſting glory and majeſty of God upon the earth, like as there is written and witneſſed thereof.

11. BEhold, in ſuch wiſe (as is ſaid) have the fore-going ſervices (which the God of heaven hath brought againe, and erected with us, through his Chriſt) their miniſtration

ſtration, to the moſt holy *a* being of Jeſu Chriſt, which is the true light of life; and the moſt holy of the true Tabernacle it ſelf. Wherein it becometh all fulfilled, that is promiſed by the God of light: and written of Chriſt. *a* Mat. 22. d. mar. 12. e 1 cor. 13. b.

12. And this moſt holy whereon we witneſs, and which is (from God his grace) appeared and come unto us, is the ſame moſt holy, wherein and wherewith Chriſt (the true high prieſt and king of righteouſneſs) cometh unto us in the triumph and majeſty: and miniſtreth even ſo unto us in the ſame and out of the ſame moſt holy, his high Prieſts office with the ſpiritual and heavenly goods, to the erecting of the perfection. *E*

13. Therefore alſo is this day or light of the love, with his ſervice in the moſt holy, the laſt day, and the perfection or concluſion of all the works of God. In the which God himſelf, with his Chriſt, *b* and with all the thouſands of his Saints (as in the moſt holy of his true Tabernacle) appeareth and cometh unto the believers and obedient ones to the requiring of his word, to an eternal *c* reſt of his holy ones and to a Godly conſolation for all afflicted hearts, which hope on God and on his righteouſneſs, and bear the love of God and Chriſt, in their hearts, To the end that *b* Mat. 24. d. 25. d. jude 1. b. *c* Heb. 3. 4. a.

they all which love God and his Chriſt,
d Zech. 8.a. mought now live *d* lovely and peaceably in
Eph.4.a. the ſame reſt (with all the holy ones of God and Chriſt) in all love.

14. Which moſt holy (the moſt pure perfect beauty) and his upright and gracious ſervice of love, we have received or attained unto, now
e John 10.b. in this laſt time: wherein we inherit the *e* fulneſs of the life (to an everlaſting joy) with God and his Chriſt. And that ſame moſt holy and his ſervice of love, reacheth alſo no fur-
f 1 Cor. 13.b. ther: but it is the perfection it ſelf. *f* For that cauſe, the ſervices of love (which the Lord hath erected with us little ones and elect ones) ſhall ſtand faſt everlaſtingly in his miniſtration, and remaine for ever, according to the Scripture.

F 15. HAppy is he, which giveth eare unto the ſame Service of the moſt holy (*f* which is miniſtred out of the Teſtimonies of the holy Spirit of love,) and believeth it, as alſo obeyeth the requiring of thoſe ſame: and
g Pſa.95. b. waxeth not *g* bitter-hearted, either offended
Heb. 3.b. thereat, neither hardeneth his heart there-
h 2 Co.6. a. againſt: but *h* reſpecteth the ſame gratious
Gal.6.b. time, to the end that he may enter into the
Heb.12.b. reſt of the Lord, and that the ſevere Judgement (which cometh (in this laſt day) upon all ungodly and reſiſters of the ſervice of love, and

and upon all rich knowledge full wiſe, which have corrupted the *i* way of their underſtanding, in the knowledge) fall not upon him, to his condemnation. *i* Gen. 6 b.

16. Yea happy is he, which now reſpecteth well the true light: and aſſembleth him in this day, unto the *k* mercy-ſeat of the Majeſty of God and Chriſt, to his ſalvation. *k* Heb 5.a

17. For after this day, there ſhall no day of grace more, *l* come upon the earth, becauſe all the works of God, and his prophecies, become fulfilled (according to the Scripture) in the ſame: and for that the *m* righteous Judgement of God (to an everlaſting death and damnation of all ungodly, and to an eternal life and ſalvation of all the holy ones and elect of God) becometh alſo executed therein. *l* Apo. 10. a. *m* Mat. 13.c.25.d rom.2.a. 2 theſ.1.a

The XXXVIII *Chapter.*

A COnſider and mark (ye dearly beloved) in what ſort, that the foregoing ſervices of God are in many manner of wiſe; & how that they all (out of one God) as linked together, do reach unto this day and ſervice of the love of the moſt holy being of Chriſt; and how that the God of heaven (out of his merciſull love) hath through the miniſters of his gratious word, informed, trained up, and ſerved the

generation of mankind (that the ſame mought be ſet up again in the godly nature and forme (wherefrom it is *a* fallen away or eſtranged) and ſo become ſaved) with the foregoing ſervices, till unto this ſervice and day of love of the perfection. In which day, the God of heaven hath alſo brought againe and erected with us, the right miniſtration of his foregoing ſervices: and will likewiſe (in this day) with all that ſame which he hath ſpoken and wrought from the beginning of the world; and reſtored againe with us, execute his righteous *b* judgment, to death and to life, like as there is written thereof.

a Gen. 3. a. Iap. 1. b. 2. c. rom. 6. b.

b Pſa. 96. 98. *c* eſa. 7. d. dan. 7. c. *c* Mat. 24. c. Iuke 21 c. d.

2. Wherefore awake *c* now all: lift up your heads: hear and ſee the wonderful acts of God: and have regard unto the *d* ſound of the laſt Trumpet, and conſider:

d 1 Cor. 15. c. 1 theſ. 4. b

B

3. The fore-front of the true tabernacle of God, wherein the beginning of the true godſervice and of the upright Chriſtian life becometh erected; The holy of the true tabernacle of God, wherein the true god-ſervice and his requiring, and the obedience of the belief even unto the upright Chriſtian life, is accompliſhed, and the veil removed from the moſt holy; The moſt holy of the true tabernacle of God, wherein the perfection of the true Chriſtian life, and all that which God hath ſpoken from the be-

beginning, and promiſed through his prophets, is ſet up; The kingdom of the God of heavens, *e* full of all pure beauty and heavenly powers, wherein all minds of pure hearts do live (with Chriſtian triumph) *f* free without fear; The day of the *g* righteous judgment of God, in which the compaſs of the earth becometh judged with righteouſneſs; The *h* judgement-ſeat of Chriſt, before which all things muſt needs be manifeſt; The perfect being of God and Chriſt, in his abundant clearneſs of the godly light; The true *i* reſt of all the children of God, in their perfect lovelineſs and upright being; The *k* myſtery of the heavenly truth, wherein the right ſervice of love hath his miniſtration. And the declaring of the ſpiritual Treaſures, or riches of the heavenly goods, which are adminiſtred and brought through the ſervice of love (to an everlaſting perfection) unto the upright of heart, and wherein al unperfect or childiſh things, images, figures, and ſhadows do ceaſe, becometh now in this preſent day (O ye lovers of the truth) *l* evangelized and declared unto you all: and thereto alſo ye all (ſo well as we) were *m* created, for to live therein: and are called and bidden unto the ſame (out of the grace and mercy of God) by me H N, in whom God hath ſealed the dwelling of his glory, and his holy name.

e Rom. 14.b. apo.21. 21.a.
f Jer.23. 33.b.
g Mat.25. d. act.17.d.
h Rom. 14.b. 2 cor.5.b
i Heb.3.b 4.a.
k Mat.13. b.
l Apo.14. a.
m Gen.1. c. ſap.1.b.

C 4. Not onely they, with whom I particularly do speak and write unto: but also all those, that love the truth in Jesu Christ, and to whose hands the godly Testimonies of our writings (out of our most holy service of love) do come, to an assistance and leading into our communiality of love, and which read or hear the same: This day is the door of the heavenly truth, the *n* gate of the kingdom of the God of heavens, the entrance into the Paradise of God or pleasant garden of the Lord, and the way to the Tree of Life, opened; and great joy published, unto you all: and that the God of heaven *o* restoreth againe with us (in this day of his love) all what he hath spoken from the beginning of the world, through the mouth of his holy Prophets.

n Esd. 8. f
isa. 60. b.
apo. 21. 22. a.
o Act. 3.

5. WHoso now therefore, are the People of the Lord, and all such as have a desire to do his will, They shall now be well able to understand, that this our testimony and doctrine, is of God, and come (with *p* humbled hearts) unto the house and work of the Lord; submit them before the Lords feet; and be assembled with us (under the obedience of the love (unto the communiality of the holy ones of God; and *q* incorporated (to all unity of heart, of the one man of God) into the true body of Jesu Christ.

p Psa. 59. a.
isa. 2. a. 13. c.
jer. 3. b. 50. a.
eza. 37. c.
zac. 8. b.
q Joh. 17. c.

6. But

6. But whoſoever appertaineth not to the Lord; hath not minded the love, truth, nor unity of heart; nor believed me HN, in the ſervice of love: but ſuppoſeth to be wiſe, out of his own ſpirit and underſtanding; excuſeth or juſtifieth himſelf; and ſo hath no deſire unto the will of God my Father, He ſhall not deſire to come unto us, nor to make manifeſt himſelf, in this day: before the *r* judgment-ſeat of Chriſt. *r* Rom. 14. b.

7. BUt I ſay unto you verily, Whoſo aſſembleth him not unto us, nor manifeſteth himſelf (either confeſſeth not his ſins) good-willingly (out of an inclination unto the love) before the Lord and his ſeat of judgement, he ſhall notwithſtanding (in this day) not chuſe but be manifeſted before the judgement of God, and before *s* this ſeat which God hath prepared to Judgement (let him then cover himſelf, ſo ſubtilly as he will) in his ſins, and in his perverſe and corrupt nature, *t* as alſo in his averted or off-turned meaningsfrom us and from the requiring of the ſervice of the love of Jeſu Chriſt; hear the judgement or ſentence of his condemnation, *u* out of the righteous judgement of God; and bear the burden of his damnation. *D.* *s* Iſa. 16. b rom. 14. b *t* 1 Cor. 4. a. *u* Matth. 25. d.

The XXXIX *Chapter.*

a Apo. 19. a.

A THerefore, let every one now take warning: and let each one (which is presently called and bidden to this true light) and to this lovely marriage, or *a* supper of the lamb) look now diligently unto it, that he make not his excuse nor seek to clear himself, either with this or that: and so disdaine this voyce or calling. Like as (in times past) They that were bidden to the supper of the Lord,

b Mat. 22.a. Iuk.14.b.

b sought delays, and excused themselves: and for that cause, tasted not the Supper of the Lord for evermore.

2. Therefore let no man bind his heart now, on Wife, Child, Oxen, Lands, nor on any manner riches of this world. But let him turn his heart unto these infinite riches of the heavenly goods.

c Mat.24. Iuke 21.b

3. And if any man now be (without the house of the Lord) *c* in the field, or on the top of his own house, let him not go in againe (to his house) for to fetch any thing thereout:

d Mat.16. c. Iuk.9.14. c.

but let *d* him leave and forsake all that, and turn him hither-ward, and *e* come to this holy mountain, whereon the house of the Lord standeth, and his day-light shineth and let him

e Isa.2.a. mat.24.b Iuk.21.b. f Isa.60.a

f walk in the same light, That the abominations of the wicked world, and her condemnation,

on *g* catch or take not hold of him as a ſnare. *g* Luk.21. d.

4. For this is the condemnation, which goeth (now in the laſt time) over the man; namely, that *b* the light is come into the world, and that the man loveth the darkneſs, more then the light: deſpiſeth *i* the proffered grace: and taketh not heed unto this gratious time, to his renewing and Salvation in the Spirit. *b* Joh.1. 3.b. *i* Pro.1.c.

5. In which time (the whilſt that the grace of the Lord ſtandeth open, and that there is *k* yet ſpace, to obtain grace with the Lord) the hearts of the believing men are changed or renewed; as alſo grounded (with minds of pure hearts) in the living God; and aſſembled to one heart, and to one man in Jeſu Chriſt. *k* Iſa.55.2 *l* 4 Eſd.2. c.d.6.c.

6. For the Lord hath now ſet his help, *m* on one that is mighty; and exalted him, whom he hath choſen out of the People. The Lords hand ſhall advance him; and his arm ſhall ſtrengthen him. *m* Pſa.89. c.

7. For that cauſe, *n* the righteous ſhall now ſee their deſire, and rejoyce them. For all Iniquity ſhall be compelled to ſtop his mouth, becauſe the Lord with his Saints, is now *o* become judge himſelf, and this his day of love (which the *p* Lord hath made for us (which walk in his light) to mirth and joy) ſhineth ſo clear and bright. *n* Pſal. 107.c. *o* Pſa.7.b. 9.a. *p* Pſal. 118.c.

8. There-

8. Therefore ſhall now alſo the eyes of all
q Iſa.2.b. men be *q* humbled; and the People which
5.b. have exalted themſelves, ſhall be fain to bow
r Mic.4.a. them: and *r* there ſhall be peace upon earth.
Soph.3.b.
hag.2.b. 9. FOr behold, The Lord maketh now
C. the lips *s* of peace, which publiſh
s Iſa.57. peace abundantly: wherein the Scripture (like
60.b. as the Lord hath ſpoken thereof in times paſt)
zech.9.b. becometh fulfilled in this preſent day; like as
there ſtandeth written thereof:

t Iſa.66.b. 10. I (ſaith the Lord) *t* inlarge the peace
among you like a water-ſtream; and the
might or dominion of the *Heathen*, like a ri-
ver which floweth over with water. At that
u Iſa.66.b time (ſaith the Lord) ye *u* ſhall ſuck; and be
born upon the ſides or in the arms. They ſhall
dandle you on their knees. And I (ſaith the
Lord) will comfort you like as a Mother com-
forteth her Children, when any evil happeneth
unto them.

x Eze.11. 11. Again: *x* I (ſaith the Lord) will give
d.18.d. you a concordable heart, and plant a new ſpi-
36.c. rit within you.

12. BEhold (ye dearly beloved) all this
ſame doth the Lord now accompliſh in this his holy day, with us little ones,
humble hearts, and elected ones of God.

y Pſa.71.c 13. Therefore our *y* mouth ſhall now in
this day, be full of laughter; and our tongue,
full

full of boasting. For great and mighty is the glory of the Lord, here among us, in this house or temple of his dwelling. For that cause let every one come hither now, unto this house of the Lord, whereout z the glory of Lord is declared, and his righteousness taught.

z Isa.2.a. mica.4.a.

14. COme now all, ye thirsty souls after the righteousness: *a* and assemble you into the house of instruction. Wherefore should ye now tarry any longer, or defer the time, seeing that your souls are exceeding thirsty?

D

a Isa.55.a eccl.51.d.

15. For even for your sakes, I open my mouth, and cry, *b* Come, I pray you, and buy you wisdome without silver or money: and *c* bow down your necks under the yoke or ordinance, so shall your soul receive wisdome. For even thereto have *d* I (wisdome) poured out the streams. I am as a course or chanel of the unmeasurable waters, out of the rivers. I am as the river *Dorix* [that is, which is swift] and like a water-conduit, am I gone into the garden of pleasure. I said, I will water my garden of plants; and fill or make drunken the fruits of my birth. For an overflowing passage is made for me: and my river reacheth even to the Sea. For my doctrine giveth light like the fair morning: and I will

b Isa.55.a

c Eccle.6. 51.d.

d Eccl. 24.d.

declare

declare forth the same, wide and far abroad. I will pierce thorow all the lowest parts of the earth: and I will look upon all such as be asleep: and will also lighten all them, that hope in the Lord. I will pour out doctrine, like a prophecie; and leave it unto such as seek for wisdome. I will not make an end in their generation, till unto the holy eternity.

E

16. BEhold, *e* how that I have not laboured for my self onely; but also for all them that desire the truth and instruction. Therefore apply you now all thereunto, for to obtain wisdome. *f* For she is now near by, and letteth her self be found: and bringeth much rest unto them that labour in her. *g* Her children are a congregation of righteous ones: whose exercise is obedience and love: and they bring forth that which is the wisdome it self. Which wisdome, *h* is the brightness of the everlasting and true light, and undefiled mirrour of the godly powers, the majesty of God, and the Image of his goodness.

e Eccle. 24.d.33.c

f Eccle. 51.d.

g Eccle. 3.a.

h Sap.7.c.

17. VVHat we had here more to say and to evangelize, of the perfection; of the rest of the children of God; or the kingdom of heaven; of the most holy of the true tabernacle of God, and of his service of love; of the true high priest, and of his office; of the ceasing of the foregoing services; of the publishing of

of the *Evangely* in the laſt time; of the wiſdom; of the truth; of God; of Chriſt; of the holy Ghoſt; of the upright Chriſtian communiality, and of what being or nature each one is in it ſelf; and of all what is ſpoken of in this *Evangely* of the kingdome, is declared in *The glaſs of righteouſneſs.* If ye therefore (O ye lovers of the truth) have a regard unto the ſayings of the ſame, ye ſhall then find the full inſtruction, of all what is needfull for the man to know (to his ſalvation) witneſſed and declared therein.

The XL *Chapter.*

O All ye lovers of the truth (to whom I wiſh much grace and Salvation, in the Lord,) here have I endeavoured me, to expreſs and ſignifie unto you all (out of our moſt holy ſervice of love) the *a* counſel mind and will of God (whereunto every one is debtour to humble and to *b* ſubmit himſelf obediently:) alſo Gods wonderfull work with his holy ones (which the wicked world hath never known nor underſtood, and which alſo *c* bideth alwayes and for ever hidden or ſecret before the ſame.) and the declaration of the foregoing ſervices of God; and how that they all lead and have their miniſtration, unto the ſervice of love, which is miniſtred out of the moſt holy

A

a Act. 20. c.
b Deut. 4. a. 30. a. 1 reg. 15. c
c Mat. 11. c. 13. b. 1 cor. 2. b.

of

of the true Tabernacle of God thus largely and in the moſt ſimple manner; and each ones ſervice, briefly and with few words, to an aſſiſtance and introduction unto thoſe heavenly things, which ſhall yet (in their manifeſtation of clearneſs in the Spirit) be ſeen and ſpoken of, in the moſt perfect manner.

B 2. For thereunto do we (under the obedience of the love) ſhew forth our ſervice (namely) towards all them that God ſtirreth into our way, and that aſſemble them unto us: which alſo love the truth of the declaration of the true God-ſervices and Chriſtian Ceremonies, and deſire to accompliſh the requiring of thoſe ſame, To the end that they all which ſeek after the truth of Jeſu Chriſt, and read or hear theſe godly teſtimonies of our writings, mought be ſomewhat furthered (with this aſſiſtance or hand-teaching) to the knowledge of the truth of Jeſu Chriſt: and that the true God-ſervices and Ceremonies which lead unto the godlineſs, mought be (in their upright uſe, and whereto each ones God-ſervice reacheth) ſeen into and underſtood of them, according to the truth, and that likewiſe the unilluminated and unregenerated men, mought then even to underſtand and know, that they ought not (through any taking out of the knowledge of the Scripture, nor through any know-

knowledge which ariſeth in their hearts) to ſet forth, to preach, nor to teach any ſervices nor Ceremonies, wherewith (doubtleſs) they ſeduce themſelves and other moe: but that they ought firſt humbly *d* to turn them unto the Word of grace, to ſubmit them obediently under the ſervice of love (wherein the true light cometh with full clearneſs,) to give eare and credit to the ſame, and to accompliſh his requiring. For in the ſame ſervice, every one ſhall receive good reſolution and inſtruction, how for to come to *e* the new birth in Jeſus Chriſt, and to what manner of accompliſhment, the ſervices and Ceremonies ought to be uſed and obeyed, in their right uſe.

d Jer.33.b pſa.59.a. heb.3.b.

e Joh.3.a. rom.6. a

3. And thereto, and to the unity of heart *f* in the love, is likewiſe all my ſervice (chiefeſt) unto all lovers of the truth. That they all which love the truth, mought now comeſomewhat nearer unto us, in the holy underſtading; and be *g* concordably minded with us (under the obedience of the love) to the unity of the heart in Jeſu Chriſt, and become aſſembled unto us: and that they ſhould then even ſo, ſo much the better underſtand, the holy mind of our God, the true ſervice of love (wherein God (the moſt higheſt) hath comprehended us.) and the heavenly truth,

f Eph.4.a

g 1 Cor. 1.a.

witneſſed

witneſſed in *The glaſs of righteouſneſs*, and adminiſtred (out of love) in this declaration.

4. FOr that cauſe my deſire is unto you all (which read and hear theſe our writings) that ye will diligently revolve in minde and throughly meaſure, our upright and undeceiveable ſervice, ſhewed on you, and the ground of this ſame; and have an inſpection and conſideration (with pure devotion unto God, upon the underſtanding of every particular ſentence, and whereunto the ſame ſerveth, to the *h* lightning of our underſtanding: And take even ſo good heed, unto the hearty mercifulneſs of God ſhewed on you, through the ſervice of love.

h Eph. 1. b

D

5. For out of grace (*i* undeſerved) is this myſtery of the works of God, *k* uncovered unto you all, which love the truth, and preſently in this day of love, is the *l Evangely* of the Kingdome (which is breathed on and brought unto us now in the laſt time (out of the word of grace, and out of the Spirit of the living God (to the *m* procreating of the living ſouls of *Sion*) publiſhed or evangelized (in theſe *n* perilous times) to the Salvation and Preſervation of you all, To the end that you mought now in the laſt time, be *o* led out from the wicked world, and from her perverſe gene-

i 1 Tim. b.
k Eph. 3. a
l Mat. 24. b.
apo. 14. a.
m Iſa. 59. c. 54. a. 66. b.
n Amos 5. b. mic. 2. a. mat. 24. c
o Mat. 16. c. act. 2. c.

generations; be releaſed from all conceited opinions, which the man taketh to him out of the knowledge of the Scripture; and have your communion or ſociety with us.

6. For our communion in this true light of the love, is the uniformity with God (the Father,) with *p* his ſon (our Lord Jeſus Chriſt,) with the holy Ghoſt (*q* the pledge of the promiſes of our Inheritance,) and with all the holy ones of God, in the heavenly being. It is very true.

p Joh.17.c 1 joh.1.a. *q* Eph. 1. 4.d.

The XLI *Chapter.*

UNto this ſame grace, which is this day (O ye lovers of the truth, with all ye which love the upright and lovely life of the love) proffered unto you; and to the ſame Majeſty of God, and communiality of his holy ones, which is this day declared unto you, ye are all preſently *a* called and invited. *A*

a Eph.4.a 1 theſ.2.b 2 pet.1.a.

2. For ſeeing that this great grace and hearty love, is chanced unto us (through the appearing *b* of the glorious coming of our Lord Jeſus Chriſt) from God the Father: and that the Lord hath ſtirred us up, in the end of the world; and ſent us in the right time, for to gather together his choſen holy ones, unto the mercy-ſeat of the of the Majeſty of God, to unity of heart *c* in the love of Jeſu Chriſt, So

b Mat.24. d. luk.17.c. 2 tim.1.b. tit.2.b.

c Eph 4.

pass we with the presenting of the same grace and intire love of God) thorow the Nations of People: from the chiefest in the understanding and knowledge of the Scripture, even unto the smallest and simplest. For the sound of the last trumpet [namely, the voice or testimony of the grace of the holy Spirit of love] *d* shall be heard in all the world.

d Psa. 19. 2. jer. 25. d. mat. 24. b rom. 10. b e Psa. 95. b heb. 3. b. 4. a.

3. Happy is he which to day heareth this voice, and *e* hardeneth not his heart: but believing the Word, becometh assembled unto the body of Jesu Christ (the mercy-seat of the majesty of God) and entreth into the rest of the Lord.

B 4. BEhold, thereto is our service among all Nations of the people, If happily we mought find any lovers of the truth (which *f* seek *f* God and his righteousness, with all their heart) and assemble them with us, to our communiality of love (*g* the onely Body of Christ:) and that they mought even so enter, with us and all the children of God, into the rest of the Lord, to their preservation, in this day of the righteous judgment of God.

f Deut. 4. d. jer. 29. b. g Rom. 12. 1 cor. 12. b Eph. 4. b.

5. For that cause, let every one take now good heed unto this Day, and have regard what the holy Spirit of love requireth.

6. For whosoever assembleth not himself (in this day) unto the body of Jesu Christ, under

der the obedience of his love: but turneth his heart therefrom, he ſhall become utterly confuſed in his heart, and wax (more and more) eſtranged from Chriſt: and have no part with him in this holy day of his coming, nor enter into his reſt, for evermore; but obtaine the *h* condemnation (which alſo belongeth rightly unto him) with all ungodly: whoſe part ſhall be with the devil and all wicked ſpirits (with the chains *i* or bands of darkneſs) in the fire of hell.

h Mat. 25. d.

i 2 Pet. 2. a.

7. They now ſhall likewiſe all periſh, which remaine without Jeſus Chriſt, or without the communiality of his love; as alſo ſuch as turn them therefrom.

8. For it ſhall now (this ſay I unto you verily) be found in the truth, that Jeſus Chriſt is onely the Saviour *k* of his Body; and not of them that remaine without him, nor which turne them away from him: much leſs to them which deſpiſe him, and do all their diligence, *l* to tread his word of grace (which is proffered unto us all (out of the ſervice of love) to righteouſneſs, for to be made living in him) under foot, deriding the ſame, and blaſpheamor diſhonouring the ſpirit of grace.

C.

k Mat. 1. c. Eph. 5. c.

l Heb. 10. c.

9. Conſider on the teſtimonies of the Scripture (ye dearly beloved,) how that Jeſus Chriſt, is (in this day) onely the Sa-

viour of his Body. For thus there ſtandeth
m Mat.1.c written of him: *m* He ſhall ſave his People from their ſins. But not the ſtrangers which remaine without him.

n Mat.3.b 13.d. Luk. 3.b. 10. Again: *n* He ſhall gather the wheat into his barn, and burn the chaffe, with everlaſting fire.

11. Again, the Lord Jeſus Chriſt himſelf
o Joh.15.a. ſaith: *o* Every vine-branch * of mine, which bringeth forth no fruit, ſhall be cut off.
* *an My.*

p Joh.14.b. 12. Again: *p* The world ſhall ſee me no more: but ye (ſaith the Lord Jeſus Chriſt to his members) ſhall ſee me. For I live, and ye ſhall live.

q 1 Cor. 15.c. 13. Again: *q* The firſtling which is riſen from the death, is Chriſt: after that, They that belong unto Chriſt; or that are of his members [namely, of his Fleſh and Spirit:]
* Supr. 27.a. which make manifeſt * themſelves, in the time
r 1 Cor. 15.c. of the coming of Chriſt, in his majeſty; *r* and after that cometh the end.

1 pet.4.b. 14. Thereof ſpeaketh *Iſaiah* alſo, ſaying to the Lord (whenas he ſaw into the hardneſs or obſtinancy of the People, which ſhould be
1 Iſa.26.c upon earth, in the laſt time:) *s* Thy dead [that is, thoſe which are deceaſed in the Lord] ſhall live, and ariſe with the Body.

Take it to heart.

The

The XLII *Chapter.*

HErewith (ye dearly beloved) will we conclude for this time. I ſuppoſe that this groundly inſtruction and inconfutable declaration, is ſufficient for to ſatisfie throughly all underſtandings, which love the truth: and to make known unto every one, in his underſtanding, that this ſame (which is declared unto us, and becometh adminiſtred and publiſhed unto you all) is the Lords work; and that the *a* Scripture muſt even ſo become fulfilled, in all what is written of Chriſt. *A*

a Luk. 21. 24.

2. Whoſoever now therefore, hath any good willingneſs towards God, *b* for to do his will, he ſhall well conſider and underſtand, that theſe teſtimonies, are no *c* manly knowledges, but are proceeded from God; and that they have their ſervice hereunto, for to pluck all good-willing hearts (in *d* the unity of the love of Chriſt) with us little ones and God his elect, under the grace of life and hand of God, which is appeared unto us now in the laſt time, to an everlaſting and ſtedfaſt *e* peace upon the earth, according to the promiſes.

b Pſa. 34. b. *c* 1 per. 3. b. *c* Joh. 7. b *d* Joh. 17. c *d* Eph. 4. a. *e* Hag. 2. b

3. For that cauſe (to the end that it may now all be fulfilled in Chriſt, what is written; and evangelized in times paſt of him) all hearts which love the truth, and alſo all men, are now

f 2 Cor. 5.c. called (on the *f* behalf of the Lord our God) with this or through the service of love, unto the love (the most soveraigne majesty of God our Father,) To the end that they all mought now assemble them (to their preservation in *g* Mat.24.a. 1 tim.4.a. 2 tim.3.a 2 pet.2.a. this *g* perilous time) with us (under the obedience of the Love) unto the true Body of Jesu Christ; and so we to become incorporated *b* Joh.15.17. 1cor.12.b. eph.4.b.c with each other (in all love) *b* into Christ, to one man of God.

4. COnsider now rightly (ye dearly beloved) whereto and wherefore the man is summoned or required to come unto the majesty of God; and obediently admitted into the service of love; and wherefore the ☞ man is also debtour, wholly to give over himself unto the Lord, in the service of his love; namely, even herefore, that the Lord mought *i* Lev. 26.b. have his *i* dwelling and work in the man; Joh. 14.c. 2 cor.6.b. apo.21.a. and the man to live *k* upright and peaceably (in all Love) with God and his neighbour: and so inherit *f* under the obedience of the *k* Zech.8.d. love) the spiritual and heavenly Goods, and mat.22.d the everlasting life.

C. 5. But if now the man will not do so: and that if he refuse the Lord, and to give over himself under his gratious word, and the testimonies of the holy Spirit of love. So *l* robbeth he *l* Esa. 42.a.48.b. 66.a. God of his, and keepeth back from him, that

which

which belongeth unto him: and cannot therefore *m* behold the lovely countenance of the Lord in his naked clearneſs, for evermore.

m 1 theſſ. 1.b.

6. But happy is he, which is *n* humble of heart, and hath bent *o* his deſire, to the Lord, and to the holy word of the heavenly truth: and ſtandeth even ſo *p* obediently ſubmitted, to the holy and gratious word of the heavenly truth, and to the requiring of his ſervice of love, and aſſembleth him to the people of the Lord. For he ſhall behold with a pure heart, the glo- of God, and live everlaſtinlgy.

n Mat. 11. c. *o* Pſa. 40. a *p* 1 Reg. 15. c. eccle. 6. 7. b. 1 pet. 1. 5. a.

7. BEhold, hereto (whereunto alſo all people are now (in repentance for their ſins) called and bidden) was the man *q* creat:d, the *r* bleſſing of all generations of the earth promiſed, the Law given through *Moſes*, the *Evangely* preached (in times paſt) through Chriſt, and is now alſo in *s* the laſt time (in the glorious power of God) to an introduction into the ſame, publiſhed *t* and ſpread abroad (through the holy Spirit of the love of Chriſt) in all the world.

q Gen. 1. e ſap. 1. b. *r* Gen. 22. b. *s* Jer. 33 b joel 2. c. act. 2. b. *t* Mat. 24. b. apo. 14. a.

8. Whoſoever now then *v* forſaketh himſelf, and giveth over himſelf obediently in Jeſu Chriſt (the gracious word of the Lord) he becometh now admitted or received in Jeſu Chriſt, and in the obedience of his requiring.

u Mat. 16. c.

x Baruc. 2. d. 9. The Lord grant us all, mercy, x and hearts of understanding, for to understand the clearness of this holy Evangelie; and a y willing Spirit, for to give over our selves humbly and obediently, unto the gracious Word of the Lord, and unto the service of his holy Spirit of love, to all unity of heart, z in the Love.

y Psal. 51. b.

z Eph. 4. a.

Amen. So be it.

DIO FInally, yee dearly beloved (ye all, unto whom these our writings (out of love) come to hand, and are brought in writing, to an assistance and leading into our unity of heart in the love) my desire is to every one in several, that he (after he hath perused and diligently read, the testimonies of these writings (this Publishing of the grace of life) and these groundly instructions, and advisedly considered the requiring of those time) write over his minde, understanding, will, and meaning thereof, freely and even from the heart, unto the principallest of the family of love, or unto any of ours, which minister with us, the outflowing of the holy and gracious word; and these testimonies of the holy Spirit of love, or else that he come and present himself before him, and so give testimony, whether that he agreeth or consenteth herein with us little ones, and

and elected holy ones of God, which ſtand ſubmitted under the obedience of the love, and is willing to give over himſelf, and his whole heart and minde, to the unity of heart with us, in the love of Jeſu Chriſt, whereunto he is ſummoned & required to come, on the behalf of the Lord, the ſupream God: and whether that he alſo deſireth to be partaker of the outflown grace; and of the godly Doctrine of the ſervice of the love of Jeſu Chriſt, which we have received from the uncovered face of God and Chriſt, and to maintaine or further the ſame ſervice: like as there is alſo required or deſired, in the diſtinct declaration of the requiring of the Lord, ſet forth * by *Fidelitas*, our beloved Co-elder in the family of love.

* Fide. 5. d. e. f. Rev. 29. d. e.

11. Whoſoever now wholly agreeth herein with us: and ſtandeth minded with us, to the unity of heart in the love of Jeſu Chriſt; and to the godly Doctrine of the ſervice of the ſame love, let him then make the ſame apparent unto us: and apply himſelf to be united (to one concordable Communiality of the love of Jeſu Chriſt) with us, like as we endeavour us towards him: and let us even ſo (to all concord, under the obedience of the love of Jeſu Chriſt, and to his true Peace and upright godlineſs) be gathered together, So ſhall

ſhall then the true love and peace of Jeſu Chriſt, well obtaine the victory in us.

E 12. And we elders in the family of love, do proffer us freewillingly (with all Submiſſion to the love of Jeſu Chriſt) to give every one (which mindeth or addicteth him to the truth and love of Jeſu Chriſt, and deſireth to be informed of us) good inſtruction and reſolution, through the arm of our Saviour, ſo much as we inſee; that it is neceſſary for every one to his ſalvation.

13. FUrther, ſo is alſo our deſire and Exhortation (out of the ſubmiſſion in the love of our Lord Jeſu Chriſt) unto you all, that every one (to whom this groundly inſtruction (ſetting forth by the holy Spirit of love) is adminiſtred out of love, and which hath aſſembled him to our Communiality of love, & to the ſervice of the ſame) remember this * ſuperſcription [namely, *Unto the Lovers of the truth* &c. To whom (in the beginning of theſe Writings) we do write] and make another (which he knoweth to love the truth with whole heart, and to ſtand ſubmitted unpartially to the love) partake with him of the ſame grace and love, whereunto he is loved and aſſiſted, and (out of love) to reach forth the hand or ſtand helpful, unto ſuch a one:

* Supra. 1. b.

a nu

and that he then likewiſe, write over his minde, will, or meaning, or elſe preſent himſelf perſoally, as is aboveſaid: and ſo aſſemble him to the ſervice of love and to our Communiality, That the love in her ſervice, may be fruitful with many unto righteouſneſs, and bring forth ſuch abundantly, to the laud and praiſe of the ſupream God, and to the peace and joy of all generations of the earth, according to the promiſes. The grace of Lord Jeſu Chriſt, be with you all, Amen.

14. HErewith yee are all (O yee lovers of the truth, which read and hear theſe godly teſtimonies of our writings, or to whom they are adminiſtred out of love) heartily ſaluted in all love, by the whole communiality of holineſs, which are comprehended in the love of God and Chriſt. *F*

15. We all hope (in our prayer unto God) of all your goodwillingneſs, to the concordableneſs with us, in the obedience of the requiring of the love.

15. The grace of the ſupream God, and the upright righteouſneſs and godly being of the Communiality of the holy Spirit of the love of Jeſus Chriſt (whereunto ye are now out of Grace, undeſerved; called, and lovingly hidden

bidden) obtaine the victory in all your Hearts. Amen.

Sent from the Spirit of love (through love to concord, and through love to life) into all lands, over the universal world.

Charitas Extorsit per

H. N.

FINIS.